



To the Right Ho-  
norable, GEORGE Mar-  
quis of *Buckingham*, Vis-  
count *Villiers*, Baron of *Whad-*  
*don*, Master of his Maiesties horse,  
and one of the Gentlemen of his High-  
nesse Royall Bed-chamber, Knight of the  
most noble order of the Garter, and  
of his most honorable privy  
Councell.

Right Honorable,



It is like, that  
in the divul-  
ging and de-  
dicating of  
these papers,  
A 3 I

9.5.78



## The Epistle

Episc. Roffens. et  
Cestrens.

I shall meete with a double  
censure: One, in that I doe so  
suddainly follow two such  
worthy Lights, as haue lately  
gone before me in this subiect.  
Another, in that I presume to  
present the same to one so emi-  
nent.

But for answere to the  
former ; First, the principall  
of my taske is matter positue,  
and the controuersie about  
Kneeling, is handled but bre-  
uiter, and obiter ; yet I hope  
sufficiently to giue satisfacti-  
on to a peaceable spirit. And  
that which may seeme my pre-  
iudice, I esteeme my aduan-  
tage.

## Dedicatory.

tage. For had I gone before them, my lot might haue been like the Day starre, which is obscured by the succeeding Sunne; whereas a small starre shines in the Evening.

Againe, (that I may continue my Metaphor) hee that made the two greater Lights, made also the starres, and the starres haue their influences, yea, the starres fought against Sisera.

Gene. 1. 16.

Iob 38. 31.

Iudg. 5. 20.

Had I no other Apologie, I hold it fit to shew my conformitie, and therein my

## The Epistle

*P. Mela. lib. 2.*

*Cæsar Com. de  
bel. Gal. lib. 1.*

dutie to the Church, and  
the blessed nursing Father  
thereof. For as I would not  
bee like violent Euripus,  
which is ready to tesse ouer  
all that comes into it: so would  
I not be like the Riuer Arar,  
whose current is so slowe, that  
a quicke eye cannot discerne  
which way it runnes.

Neither is my presumpti-  
on, in this my Dedication, al-  
together without excuse. For  
as the ancient interest I once  
had in the fauour of that wor-  
thy Knight, your Lordships  
Father, my much honoured  
Friend, some-what imbol-  
dens



## Dedicatory.

dens mee : So, the interest  
that the Church hath in your  
Honour, and the needs shee  
hath of your assistance, for  
procuring her peace and u-  
nity, dooth very much ex-  
cite and encourage mee in this  
my enterprise.

If a Reuerend Bishop, who  
hath in some sort power coac-  
tive, did lately craue it at  
your Lordships hands: much  
more may I, who haue onely  
meanes perswasive: For who  
can perswade him that wil  
not be perswaded, saith Pa-  
cianus?

Episcop. cestren.

Persuadere quis  
aliquid potest in-  
uito? Pacian.  
epist. ad Sympron.  
Biblio. patr.

The

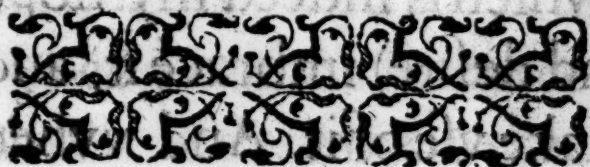
**The Epistle, &c.**

*The GOD of Heaven,  
who hath made you gracious  
with a King of admirable en-  
dowments, multiply his bles-  
sings upon your Honor, that  
you may increase in grace  
and favour with God and  
man.*

**Your Honors**

**humbly deuoted,**

**John Denison.**



## To the Reader.

*Christian Reader,*

**T**Hese, amongst other papers, which haue layne long by mee, I had long since destinated to priuatenes and silence; But such hath been the importunitie of friends, that I haue at last beene ouer-ruled for publishing of them.

If in this discourse vpon the Sacrament, thou finde that which may helpe to build thee vp in Christ,  
(which



*The Epistle*

(which is indeed my hope and desire) imbrace it, and make vse of it. And vwhen thou cōmest to the matter of kneeling at the Cōmunion, take heed I seriously intreat thee of *rashnes, wilfulnes, partiall and personall respect of men contrary-minded*. For hence it is that some cannot indure, euen to looke vpon those things which may draw them frō error, & direct them in the way of *Truth*. This thou wilt account wilfulnesse & obstinacy in the Papist. And I am sure it is against the Apostles precept : *Try all*

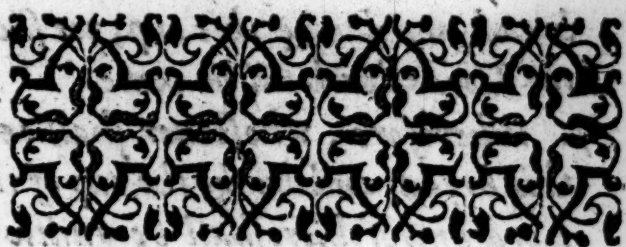
*to the Reader.*

*all things, and hold that which  
is good. I call the searcher of  
all hearts to witnes, that in  
the hādling of these things,  
I haue dealt faithfully, and  
with a good conscience,  
which wishing thee also to  
doe in reading of them, I  
commend thee to God, and  
to the word of his grace, who  
is able to build further, and to  
giue thee an inheritance with  
all those that are sanctified.*

A brieft and necessarie Ta-  
ble, containing the effect of  
*the whole booke fol-  
lowing.*

1. **T**HE time of Institution,  
and the Efficient cause.  
page 1.
2. The Externall matter of the  
Sacrament. page 43.
3. The Inuisible matter of the  
Sacrament. page 77
4. The Forme of the Sacrament.  
page 109
5. The finall Cause or End of the  
Sacrament. page 149
6. The danger of vnwoorthy re-  
ceiuing of the Sacrament.  
page 197
7. The meanes to auoyde the  
danger of vnwoorthy Commu-  
nicating.
8. A Iustification of the gesture  
of kneeling in the act of recei-  
uing the Sacrament. page 293  
The





The seuerall Texts of the  
*Sermons following.*

1. Corinth. 11. 23,--29.

*Ver. 23. I haue receined of the Lord,  
that which I also haue deliuered vn-  
to you, to wit, that the Lord Iesus, in  
the night that he was betrayed, tooke  
bread.*

*24. And when he had giuen thanks,  
hee brake it, and said, Take, eate:  
this is my body, which is broken for  
you: this doe yee in remembrance of  
mee.*

*25. After the same manner also hee  
tooke the cup, when hee had supped,  
saying, This cup is the new Testa-  
ment in my bloud: this doe as oft as  
yee drinke it, in remembrance of me.*

*26. For*

## The Contents.

26. For as often as yee shall eate this bread, and drinke this cup, yee shew the Lords death till he come.
27. Wherefore, whosoever shall eate this bread, and drinke the cup of the Lord unworthily, shall be guiltie of the body and blood of the Lord.
28. Let every man therefore examine himselfe, and so let him eate of this bread, and drinke of this cup.
29. For hee that eateth and drinketh unworthily, eateth and drinketh his owne damnation, because he discerneth not the Lords body.

1. By the time of Institution, which was *in the night that Christ was betrayed.*

1. The Efficient cause } *The Lord Iesus, Verſ. 23.*  
or Author,
1. Ourward & }  
viſible, } *Bread,*  
Namely, } *and Wine.*  
2. The mate- } *Verſ. 23. 25.*  
riall, which is }  
twofold. } 2. Inward and } *The Body and Bloud*  
 } inuiſible, } *of Chriſt.*  
 } to wit, } *Verſ. 24. 25.*

2. By the cau-  
ſes of conſtitu-  
tion, and they  
are foure:  
Namely,

3. The formal  
cause, conſi-  
ſting of the  
Actions }  
1. Of the mi- } *1. The taking.*  
niſter, and } *2. The bleſſing.*  
they are five. } *3. The breaking.*  
 } *4. The giuing.*  
 } *5. The ſhewing the*  
 } *uſe of the ele-*  
 } *ments.*  
 } *Verſ. 24. 26.*  
2. Of the peo- } *1. The taking of*  
ple, and they } *the Sacrament.*  
are two. } *2. The eating and*  
 } *drinking of it,*  
 } *Verſ. 24. 26.*  
 } *With the ſpiri-*  
 } *tual application.*  
4. The finall } *1. The taking of*  
cause which } *the Sacrament.*  
is ſet forth, } *2. The eating and*  
 } *drinking of it,*  
 } *Verſ. 24. 26.*  
 } *With the ſpiri-*  
 } *tual application.*  
 } *First, in generall; Doe this in remem-*  
 } *brance of me, Verſ. 24. 25.*  
 } *Secondly, in particular; You ſhew*  
 } *the Lords death till he come, Verſ. 26.*

3. By the care  
that is to bee  
had for the due  
celebration,  
which is to be  
conſidered  
two wayes.

1. First, in the danger of  
vnworthy receiuing,  
*Verſ. 27. 29. ſet forth,* } *1. By the greatnes of the*  
 } *ſinne: Hee is guilty of the*  
 } *body and bloud of Chriſt.*  
2. In the meanes to pre- } *2. By a dreadfull conſe-*  
uent the danger. } *quent: Hee eateth and*  
 } *drinketh his owne damna-*  
 } *tion.*  
 } *Let euery man examine him-*  
 } *ſelfe. Verſ. 28.*

Place this before folio 1.



The doctrine of the Trinity is a doctrine of the Christian Church.

1. Of the Father  
2. Of the Son  
3. Of the Holy Spirit

1. The Father is the source of all life and love.

2. By the Son, the Father created the world and all that is in it.

3. The Holy Spirit is the presence of God in the hearts of men.

4. The Father, the Son, and the Holy Spirit are co-equal and co-eternal.

5. The Father is the Father of the Son and the Holy Spirit.

6. The Father, the Son, and the Holy Spirit are one God.

7. The Father is the Father of the Son and the Holy Spirit.  
8. The Son is the Son of the Father and the Holy Spirit.  
9. The Holy Spirit is the Spirit of the Father and the Son.



# THE FIRST Sermon.

The time of Institution,  
*and the Efficient cause.*

I. COR. II. 23.

*For I have receined of the Lord, &c.*



**A**S St. Paul in the former Chapter doth compare the Sacrament of Baptisme to the red Sea : So doth *Chrysostome* compare the Sacrament of the Lords Supper ; and that very fitly. For as the red Sea was *alijs* sepul-

B

pul-

I. Cor. 10. 3.

*Chrysost. in Psal.*  
113.

*pulchrum, alijs vehiculum*, to the one a sepulcher to swallow them, to the other a Chariot to carry them safely from the face and fury of their enemies : so the blessed Sacrament is the bread of life, and as a sanctuary of comfort to a sanctified hart, but to the wicked & profane, it is the bane of their soules, and a gulfe of eternall perdition.

Now what more lamentable, then that Gods holy ordinance, provided for the blisse, should turne to the bane of his people ? Yet what more ordinary ? And thus the Apostle findes that the Sacrament was to the Corinthians, who by their vnworthy receiuing depriued themselves of spirituall comfort, and drew downe vpon them temporall iudgements ; The abuses of which people hee labors to reforme, and to that end sets downe the diuine frame of that heauenly structure, drawne by the hand of Christ himselfe : and that necessarily : For as he that will cyther direct his owne worke, or correct anothers exactly,



exactly, must propound vnto himselfe a perfect patterne: so the blessed Apostle doth take a perfect patterne, and platforme from our Sauiour Christ, as *Moses* did his patterne of the Arke and Tabernacle from almighty God. He comes like *Pythagoras* scholler with his *ipse dixit*. His Office is the searching for prophanners, and abusers of the blessed Sacrament; therefore hee comes vvith the ayd of authority, and brings his warrant with him; saying, *I haue receiued from the Lord that which I haue deliuered vnto you*. It fares with men in their errors, as with those that are sicke, or asleepe; the one cannot abide to be touched, the other to bee awaked.

Exodus 25. 9.

Reprooffe hardly findes acceptance, except it bee backed with authority, and hee that will reforme abuses, must build vpon a sure ground; What better warrant then from the Lord? What sounder direction then the example of Iesus Christ? What greater authority then from the

King of Kings? Now with these the Apostle is furnished, and for the ground of reformation hee layes downe our Sauours Institution: In prosecuting whereof, hee shewes himselfe to haue been brought vp at the feete of *Gamaliel*, and a worthy proficient in the Schoole of Christ, so exactly and diuinely doth he handle this sacred mystery.

*The time of Institution.*

The first consideration that occurs in this discourse, is the circumstance of Time, when Christ did institute the Sacrament; And that is in the night that he was betrayed. It oft-times comes to passe, that in humane discourses wise men doe let fall fruitlesse and impertinent obseruations; but behold, there was neuer vvord spoken, nor worke wrought by Christ, which the sacred pen-men his Secretaries haue recorded, but the same is worthy to bee written with the pen of a Diamond, and to be had in

in euerlasting remembrance. For as the Word of God is excellent, like gold seuen times refined; so is it, in all the parts thereof, of singular vse, according to that in the fifteenth to the Romans: *Whatsoeuer was written aforetime, was written for our learning, that wee through patience, and comfort of the Scriptures might haue hope*: so surely the due consideration of this circumstance of time will minister vnto vs much matter of instruction and comfort.

Chrysostome demands, *why doth the Apostle call to minde that time, that night, that treason?* and answers, *that the consideration thereof might thoroughly pierce our hearts*. That was a dolefull night to the Egyptians, wherein the first borne of euery family dyed. But oh how dolefull was this night, wherein the first-borne of euery creature, the onely begotten Sonne of God, and the Sonne of his loue was betrayed? When the Lord of glory, whose life was more worth then the liues of a thousand Egyptians, (as

Psal.12.6.

Rom.15.4.

*Ut supra modum compungeret.*  
Chrys. in 1. Cor.  
hom. 27.

Exod.12.29.20

Colos.1.15.  
Iohn 1.14.  
Col.1.13.



2.Sam.18.3.

Luke 23.27.

Iob 3.6.7.

Psal.6.6.

the people spake of *David*, yea more worth then the liues of the vvhole world) was despihtly apprehended? When the women of Ierusalem saw our Saniour led to his passion, they were moued with compassion, & wept for him. And can we thinke vpon the sorrows of that night without compassion towards him, and compunction in our owne hearts, for our sinnes, which were the especiall traitors that deliuered him into the hands of his enemies? *Iobs* desolate estate wrung from him a vehement malediction vpon the night of his birth. *Let darkenesse possesse that night, yea desolate bee that night, and no ioy bee in it.* Certainly, my brethren, such a one was this night; it was a darke, a desolate, a dolefull night, not admitting the mixture of any ioy, when the *Shepherd* was smitten, and the sheepe were scattered. *Dauids* night was dolefull, when he caused his bed to swim, & watered his couch with his teares; most dolefull was this night to Iesus Christ,

Christ, when he offered up prayers, & teares, and strong cryes in the garden of Gethsemane.

Heb. 5. 7.

Who then, considering and calling to mind the dolours of this night, except hee bee metamorphosed into a stone, and his heart become harder then the nether milstone, can hee voyde of compunction for his owne sins, and compassion to his Saviour?

*Qui nisi plane lapis Chrys. in 1. Cor. hom. 27.*

But leauing the prosecution of this meditation to a fitter place, here it will bee materiall to consider why Christ Iesus did this night institute the blessed Sacrament.

And there may diuers waighty reasons be rendred for it.

First, it was necessary that it should be instituted after the celebration of the *Passeouer*; that the *Passeouer* being a legall Sacrament might be abolished, before this Euangelicall Sacrament was instituted; Except Christ should haue put a new piece of cloth into an old garment. This made our Saviour say, *I haue earnestly desired to eate this Passeouer with*

*Cyprian expla. ad Caciliam.*

*Finem legalibus ceremonijs impositurus, &c. Idem de cena domini.*

Luk. 22. 15

*ὁτι διὰ τὴν  
ἐν τῷ μυστηρίῳ*

As he speakes  
of Baptisme.  
Mat. 3. 15.

Mat. 9. 15,

*you, before I suffer.* The words haue an Hebraisme, and imply a doubled desire, *With a desire haue I desired it.* As if he should say, I haue desired it in respect of the Pascheouer, to fulfill all righteousnesse, & in regard of the supper to institute the same. Thus the Pascheouer being that night to be celebrated, that legall shadow must vanish, as others of the like nature: and receiue an honourable funeral before the Supper was instituted.

Secondly, it was necessary the Sacrament should be now instituted, in regard of our Sauiors aproching departure. So long as Christ was with his disciples, they needed no such remembrance of his presence, or token of his loue: *For can the children of the marriage Chamber mourne whilst the Bridegroom is with them* Can the disciples need this Sacramēt of comfort, whilst they conuersed with the Comforter himselfe? But when this Bridegroom departs, then doth hee leaue this pawne of his loue, and this cordiall of comfort to his desolate Spouse.



Spouse. Whē *Elias* was taken vp, he left his cloake to *Elizem*, as a meanes to mitigate th' extremity of greefe for the losse of his Master: And whē Christ ascends to heauē he leaues the Sacrament to his disciples, as a means of consolation for the losse of their Sauior. Yea that it might be like the gyrdle and garments giuen to *David* by *Jonathan*, a pledge of his exceeding loue, & a memoriall of their mutuall couenant.

2.Kings 2.13.

1.Sam.18.4.

It is said in the thirteenth of *Iohn*, that Christ loued his disciples to the end; surely many testimonies of loue did he giue them, euen to the end of his life, and in the end he giues them this liuely demonstration, which being a bond of vnion to the end of the world, should be a pledge of his loue that should neuer end.

Iohn 13.1.

Here Christ doth at his Passion, as he did at the marriage in Cana of Galile, *He keepe the best wine last*. And indeed so was it necessary, according to the words of King *Lemuel*, *Giue wine to them which haue griefe of heart.*

Iohn 2.10.

Prou. 31.6.

heart. Now was the time of the disciples sorrow, because of the Passion, and now was it needfull for them to haue comfort by the Sacrament.

When should the Physician giue cordials to his Patients, but when their hearts doe faint, and are oppressed with anguish? Now is the houre come, when the disciples hearts must needs faint, and be oppressed vvith feare, and care, and sorrow; therefore our Sauour Christ, who is the Physician of the soule, doth minister vnto them this comfortable cordiall, against the terrors of his death, and the scandall of his neere approaching Crosse.

Thirdly, it was conuenient that the Sacrament should this night be instituted: that leauing it as a farewell to his disciples, they might the better remember him. For as the last words of an Echo are best heard, and the last words of a friend dying, or departing frō vs are best remembered: so this last Action of our Sauour, might be alwaies in their eyes, and

*Scimus enim  
quantū energie  
habent extreme  
voces discedentium  
vel morientium,  
Cato. in. Att. 20.  
25.*

and his last words euer sounding and resounding in their eares.

When *Darius* was deadly wounded in his warres against *Alexander*, hauing light vpon a Persian to who he might vtter his mind, he counted it a great comfort in the midst of his vnfortunate condition, that he should not vtter his last words in vaine: So is our Sauour carefull, that this last Action of his may not be lost, but be had in euerlasting remembrance. We count it a reproch to those that will neglect the last words, or alter the last wil of their friends deceased: and shall it not be our great reproch, if the last will of our Lord and Saurior, sealed vnto vs both by his precious bloud, & the blessed Sacrament, shall by vs be forgotten and neglected?

Lastly, it was expedient that now the Sacrament should be instituted, when his Passion was to be suffered; For the Sacrament being a representation of his Passion, when both of them should thus concurre, & meet together, the one would be a meanes

to

*Se non incassum  
postremas voces  
emissurum.  
Iustlin. lib. 12.*

*Chrys. in 1. Cor.  
Hom. 27.*

*Vltimum hoc  
voluit insigere  
memoria discipu-  
lorum, a quibus  
ad passionem di-  
gressurus esset.  
Aug. Epist. 118.  
cap. 6.*



to imprint the other more liuely in the minds of the disciples; That as a Jewell tied to a string is not easily lost: so that rich Jewell of Christs Passion, being tyed as it were by the string of the blessed Sacramēt, might be imprinted more deeply, and kept more safely, in the closet of euery Christian heart.

This being the time of Institution of the Sacrament, grounded vpon such waightry reasons, the same may yeeld diuerse necessary vses.

*Rhem. Annotat.  
in 1. Cor. II. 20.  
c. 23.*

First it serues to answer that cauil of the *Rhemists*, who quarelat our appellation of the Sacrament, when we call it the Supper of the Lord, and challenge vs for abandoning other names, as though we would bring it againe to the Supper or euen seruice, to take away the old estimation thereof.

*Nubila mens est  
hec ubi regnant,  
Boet. de Consol.*

That intemperate affections doe blind, when men giue way vnto them, this quarrell doth evidently manifest; For the *Rhemists* haue not power,

power to see how vniuersally they charge vs to abandon other names of the Sacrament : though they know that wee call it as indifferently, the Communion and the Eucharist, as the Supper of the Lord; and though they are not able to mention any amongst vs, who haue attempted, or desired to reduce it to the euening seruice.

Nay they doe not consider, how they check antiquity, which generally calls it, *The Supper of the Lord* <sup>a</sup>. Yea, their owne friends, <sup>b</sup> amongst whom *Gregory of Valentia* <sup>c</sup> doth confesse, that it may be so called in respect of the circumstance of the time, wherein it was instituted, and the vse for which it was ordayned. And surely it is grosse ignorance, to thinke that the name of a Supper can any way diminish th' estimation of the Sacrament, seeing that in the sacred Scriptures, the participation of diuine graces in this life, and of eternall glory in the life to come, is called by the name of a dinner and a supper.

A-

<sup>a</sup> *Cyp. de Cena dñ.*  
*Chrys. in 1. Cor.*

*ho. 27. et ad pop.*  
*Ant. ho. 60.*

*Hieron. in 1. Cor.*  
*11. and shewes*

*the reason of*  
*this appellatio*

*Quia in cena do-*  
*minus tradidit*

*Sacramentum.*

<sup>b</sup> *Vetustissimi*

*quidā patres A-*  
*postoli authorita-*

*tē secuti, cenae e-*  
*tia nomine Eu-*

*charistiā vocarūt*  
*Catechis. Triden.*

*pag. 238.*

*Bellar. de missa. l.*

*2. c. 10. doth ac-*  
*knowledge that*

*diuers of the*  
*ancient Fa-*

*thers doe pro-*  
*bably so take*

*that place,*

*1. Cor. 11. 20.*

*Greg. Valent.*

*Tom. 4. disp. 6.*

*qu. 8. par. 5.*

*Lu. 14. 16. Reu.*

*3. 20. Reu. 19. 9.*

*Luk. 22. 30.*

Againe, this circumstance of time may serue to resolute two waightie questions.

The first, whether we doe well in administring the Sacrament in the morning: seeing that herein we vary from our Sauours practice: For as the Church of God, where there is no precept to enioyne, is not strictly bound to euery circumstantiall action of Christ, or his Apostles, as antiquity hath euer well determined: so this circumstance of time, in this indiuiduall act of our Sauours, (being grounded vpon such reasons as to him were vrgent and necessary, but are not so to vs,) dooth not binde vs to imitation. Christ was furnished with a small number, and tyed to a priuate Chamber, to preuent violence, and disturbance; We haue the benefit of the publique Congregations; our gracious God (blest be his name) hauing planted peace in our Tabernacles, and set open the doores of his Temple vnto vs, so that every one may haue access to his house,



house, and take of the water of life freely. We have neither the occasion of Christs approaching departure to require it, nor his leaving it as a present pledge of his loue to challenge it, nor the concurring of his Passion to cal for it, nor the necessitie of the precedent Passcouer to vrge it, that wee should celebrate it in the euening.

So that this circumstance of time being temporary, is also arbitrary, the Spouse of Christ having power to order this so, as may best tend to comlineesse and order. And here by the way we may obserue that position of *Andradine* to be full of absurditie, and presumption: namely, that the Church may as well take away the Cup from the Sacrament, as alter the time of administration. For besides that the one is a matter of substance, the other onely of circumstance, there is nor the like ground, cause, necessity for the one as for the other.

Secondly, it may bee questioned whether it be lawfull to eat or drinke  
before

1. Cor. 14. 40.

*Andrad. Orthod.  
explicat. lib. 7.*

before the receiuing of the Sacrament, and this circumstance serues to resoluethat doubt. For if it were simply vnlawfull, then would not our Sauour or his seruants who succeeded him in gouerning the Church, haue celebrated the Sacrament after supper; which that they did, both this place and the story of the Euangelists, together with the practise of the primitiue Church, do evidently, and abundantly demonstrate.

*Aquinas in Mat.*  
26.

This question hath beene racked on the tenters of curiosity by the Romanists, who held it piacular to eat or drinke before the receiuing of the Sacrament: insomuch that some haue fallen into these superstitious niceties, to question whether a man washing his face in the morning, so that a little water goe downe his throat, or whether hauing eaten Anyse feedes ouer night, and some remaining betweene his teeth he swallow it in the morning, whether I say, hee haue broken his fast, and consequently

quently disabled himselfe for recei-  
uing of the Sacrament.

But the truth is, that as it is not  
simply vnlawfull to eate or drinke  
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C

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*August. Epi. 118.*

*Augustine*, that by comming fasting to this blessed banquet, we put a difference betweene this and all other meates. Neyther is the Churches practice to be contemned, which hath vsually obserued this custome throughout the Christian world.

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## The Contents.

26. For as often as yee shall eat this bread, and drinke this cup, yee shew the Lords death till he come.

27. Wherefore, whosoever shall eat this bread, and drinke the cup of the Lord unworthily, shall be guiltie of the body and blood of the Lord.

28. Let every man therefore examine himselfe, and so let him eat of this bread, and drinke of this cup.

29. For hee that eateth and drinketh unworthily, eateth and drinketh his owne damnation, because he discerneth not the Lords body.



two manner  
consequen  
which is to be  
eternall  
rest for ever  
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3. By the cure

the cure of the  
in the middle of the

Acquaintance with  
the Lord's Supper  
in the middle of the

Cor. 10. 3.

**S**acrament of Baptisme to  
the red Sea : So doth  
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of the Lords Supper ; and that very  
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pul-

Chrysost. in Psal.  
113.

**Actions**

with in three especiall heads.

- 1. The taking of the Sacrament.
  - 2. The eating and drinking of it, Verſ. 24. 26.
- With the ſpiritual application.

- 4. The ſmall Firſt, in generall; Doe this in remembrance of me, Verſ. 24. 25.

Secondly, in particular; You ſhew the Lords death till he come, Verſ. 26.

- 1. Firſt, in the danger of vnworthy receiving, Verſ. 27. 29. ſet forth,
- 1. By the greatnes of the ſinne: Hee is guilty of the body and blood of Chriſt.
- 2. By a dreadfull confeſſion: Hee eateth and drinketh his owne damnation.
- 2. In the meanes to prevent the danger;
- Let every man examine himſelfe. Verſ. 28.

- 3. By the care that is to be had for the due celebration, which is to be conſidered two wayes.

Place this before folio 1.

1. By the time of Institution, which was *in the night that Christ was betrayed.*

1. The Efficient cause { The Lord Jesus, Ver. 23.  
or Author,

1. Outward & { 1. Bread,  
visible, and wine.  
Namely, Ver. 23. 25.

2. The material, which is twofold.

2. Inward and { The Body and Bloud  
invisible, of Christ.  
to wit, Ver. 24. 25.

2. By the causes of constitution, and they are four:  
Namely,

3. The formal cause, consisting of the Actions

1. Of the minister, and they are five.

1. The taking.  
2. The blessing.  
3. The breaking.  
4. The giving.  
5. The shewing the use of the elements.  
Ver. 24. 26.

1. The taking of

The doctrine of the Sacrament is here set forth in



# The Contents.

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1. Of the cup	1. By the cup
2. Of the bread	2. The formal
3. Of the words	3. The words
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29. Of the rewards	29. The rewards
30. Of the punishments	30. The punishments

Take the cup, which has been supplied,  
 saying, This cup is the new testament  
 in my blood: this do we do in  
 remembrance of thee, O Lord, and  
 thy kingdom.



# THE FIRST Sermon.

The time of Institution,  
*and the Efficient cause.*

I. COR. II. 23.

*For I have received of the Lord, &c.*



**A**S St. Paul in the former Chapter doth compare the Sacrament of Baptisme to the red Sea : So doth *Chrysostome* compare the Sacrament of the Lords Supper ; and that very fitly. For as the red Sea was *alys* sepul-

1. Cor. 10. 3.

*Chrysost. in Psal.*  
113.

B

pul-

*pulchrum, alijs vehiculum*, to the one a sepulcher to swallow them, to the other a Chariot to carry them safely from the face and fury of their enemies : so the blessed Sacrament is the bread of life, and as a sanctuary of comfort to a sanctified hart, but to the wicked & profane, it is the bane of their soules, and a gulf of eternall perdition.

Now what more lamentable, then that Gods holy ordinance, provided for the blisse, should turne to the bane of his people ? Yet what more ordinary ? And thus the Apostle findes that the Sacrament was to the Corinthians, who by their vnworthy receiuing depriued themselves of spirituall comfort, and drew downe vpon them temporall iudgements ; The abuses of which people hee labors to reforme, and to that end sets downe the diuine frame of that heauenly structure, drawne by the hand of Christ himselfe : and that necessarily : For as he that will cyther direct his owne worke, or correct anothers exactly,



exactly, must propound vnto himselfe a perfect patterne: so the blessed Apostle doth take a perfect patterne, and platforme from our Saviour Christ, as *Moses* did his patterne of the Arke and Tabernacle from almighty God. He comes like *Pythagoras* scholler with his *ipse dixit*. His Office is the searching for prophanners, and abusers of the blessed Sacrament; therefore hee comes vwith the ayd of authority, and brings his warrant with him; saying, *I haue receined from the Lord that which I haue deliuered vnto you*. It fares with men in their errors, as with those that are sicke, or asleepe; the one cannot abide to be touched, the other to bee awaked.

Exodus 25. 9.

Reprooffe hardly findes acceptance, except it bee backed with authority, and hee that will reforme abuses, must build vpo a sure ground; What better warrant then from the Lord? What sounder direction then the example of Iesus Christ? What greater authority then from the

King of Kings? Now with these the Apostle is furnished, and for the ground of reformation hee layes downe our Sauours Institution: In prosecuting whereof, hee shewes himselfe to haue been brought vp at the feete of *Gamaliel*, and a worthy proficient in the Schoole of Christ, so exactly and diuinely doth he handle this sacred mystery.

*The time of Institution.*

The first consideration that occurs in this discourse, is the circumstance of Time, when Christ did institute the Sacrament; And that is in the night that he was betrayed. It oft-times comes to passe, that in humane discourses wise men doe let fall fruitlesse and impertinent obseruations; but behold, there was neuer vword spoken, nor worke wrought by Christ, which the sacred pen-men his Secretaries haue recorded, but the same is worthy to bee written with the pen of a Diamond, and to be had in

*and the Efficient cause.*

5

in euerlasting remembrance. For as the Word of God is excellent, like gold seven times refined; so is it, in all the parts thereof, of singular vse, according to that in the fiftenth to the Romans: *Whatsoeuer was written aforetime, was written for our learning, that we through patience, and comfort of the Scriptures might have hope:* so surely the due consideration of this circumstance of time will minister vnto vs much matter of instruction and comfort.

Chrysostome demands, why doth the Apostle call to minde that time, that night, that treason? and answers, that the consideration thereof might thoroughly pierce our hearts. That was a dolefull night to the Egyptians, wherein the first borne of euery family dyed. But oh how dolefull was this night, wherein the first-borne of euery creature, the onely begotten Sonne of God, and the Sonne of his loue was betrayed? When the Lord of glory, whose life was more worth then the liues of a thousand Egyptians, (as

*Psal. 12. 6.*

*Rom. 15. 4.*

*Ut supra modum compungeret.  
Chrysostomus 1. Cor. hom. 27.*

*Exod. 12. 29. 30*

*Colos. 1. 15.  
Iohn 1. 14.  
Col. 1. 13.*



2.Sam.18.3.

Luke 23.27.

Iob 3.6.7.

Psal.6.3.

the people spake of David, yea more worth then the liues of the vvhole world) was despihtly apprehended? When the women of Ierusalem saw our Saniour led to his passion, they were moued with compassion, & wept for him. And can we thinke vpon the sorrows of that night without compassion towards him, and compunction in our owne hearts, for our sinnes, which were the especiall traitors that deliuered him into the hands of his enemies? Iobs desolate estate wrung from him a vehement malediction vpon the night of his birth. *Let darknesse possesse that night, yea desolate bee that night, and no ioy bee in it.* Certainly, my brethren, such a one was this night; it was a darke, a desolate, a dolefull night, not admitting the mixture of any ioy, when the Shepherd was forsaken, and the sheepe were scattered. Davids night was dolefull, when he caused his bed to swim, & warmed his couch with his teares; most dolefull was this night to Iesus Christ,

*and the Efficient cause.*

7

Christ, when he offered up prayers, & teares, and strong cryes in the garden of Gethsemane.

Heb. 5. 7.

Who then, considering and calling to mind the dolours of this night, except hee bee metamorphosed into a stone, and his heart become harder then the wettest millstone, can hee voyde of compunction for his owne sins, and compassion to his Saviour?

*Qui nisi plane lapis Chris. in 1. Cor. hom. 27.*

But leauing the prosecution of this meditation to a fitter place, here it will bee materiall to consider why Christ Iesus did this night institute the blessed Sacrament.

And there may diuers waightry reasons be rendred for it.

First, it was necessary that it should be instituted after the celebration of the *Passouer*; that the *Passouer* being a legall Sacrament might be abolished, before this Euangelicall Sacrament was instituted; Except Christ should haue put a new piece of cloth into an old garment. This made our Saviour say, *I haue earnestly desired to eate this Passouer with*

*Cyprian expla. ad Caelium.*

*Finem legalibus ceremonijs institutus, &c. Idem de cena domini.*

Luk. 22. 19

ὁτι διὰ τὴν  
ἐν τῷ μυστηρίῳ

As he speakes  
of Baptisme.  
Mat. 3. 15.

Mat. 9. 15,

*you, before I suffer.* The words haue an Hebraisme, and imply a doubled desire, *With a desire haue I desired it.* As if he should say, I haue desired it in respect of the Pascheouer, to fulfill all righteousness, & in regard of the supper to institute the same. Thus the Pascheouer being that night to be celebrated, that legall shadow must vanish, as others of the like nature: and receiue an honourable funeral before the Supper was instituted.

Secondly, it was necessary the Sacrament should be now instituted, in regard of our Sauiors aproching departure. So long as Christ was with his disciples, they needed no such remembrance of his presence, or token of his loue: *For can the children of the marriage Chamber mourne whilst the Bridegroom is with them* Can the disciples need this Sacramēt of comfort, whilst they conuersed with the Comforter himselfe? But when this Bridegroom departs, then doth hee leaue this pawne of his loue, and this cordiall of comfort to his desolate Spouse.



Spouse. Whē *Elias* was taken vp, he left his cloake to *Elizem*, as a meanes to mitigate th' extremity of griefe for the losse of his Master: And whē Christ ascends to heauē he leaues the Sacrament to his disciples, as a means of consolation for the losse of their Sauior. Yea that it might be like the gyrdle and garments giuen to *David* by *Jonathan*, a pledge of his exceeding loue, & a memoriall of their mutuall couenant.

2.Kings 2.13.

1.Sam.18.4.

It is said in the thirteenth of *John*, that Christ loued his disciples to the end; surely many testimonies of loue did he giue them, euen to the end of his life, and in the end he giues them this liuely demonstration, which being a bond of vnion to the end of the world, should be a pledge of his loue that should neuer end.

John 13.1.

Here Christ doth at his Passion, as he did at the marriage in Cana of Galile, *He keepe the best wine last*. And indeed so was it necessary, according to the words of King *Lemuel*, *Give wine to them which haue griefe of heart.*

John 13.1.

Prou. 31.6.

heart. Now was the time of the disciples sorrow, because of the Passion, and now was it needfull for them to haue comfort by the Sacrament.

When should the Physician giue cordials to his Patients, but when their hearts doe faint, and are oppressed with anguish? Now is the houre come, when the disciples hearts must needs faint, and be oppressed vvith feare, and care, and sorrow; therefore our Sauour Christ, who is the Physician of the soule, doth minister vnto them this comfortable cordiall, against the terrors of his death, and the scandall of his neere approaching Crosse.

Thirdly, it was conuenient that the Sacrament should this night be instituted: that leauing it as a farewell to his disciples, they might the better remember him. For as the last words of an Echo are best heard, and the last words of a friend dying, or departing frō vs are best remembered: so this last Action of our Sauour, might be alwaies in their eyes, and

*Scimus enim  
quantū energie  
habent: extreme  
voces discedentium  
vel morientium,  
Calv. 30. Act. 16.  
25.*

*and the Efficient cause.*

11

and his last words euer sounding and resounding in their eares.

When *Darius* was deadly wounded in his warres against *Alexander*, hauing light vpon a Persian to who he might vtter his mind, he counted it a great comfort in the midst of his vnfortunate condition, that he should not vtter his last words in vaine: So is our Saviour carefull, that this last Action of his may not be lost, but be had in euerlasting remembrance. We count it a reproch to those that will neglect the last words, or alter the last wil of their friends deceased: and shall it not be our great reproch, if the last will of our Lord and Saviour, sealed vnto vs both by his precious bloud, & the blessed Sacrament, shall by vs be forgotten and neglected?

Lastly, it was expedient that now the Sacrament should be instituted, when his Passion was to be suffered; For the Sacrament being a representation of his Passion, when both of them should thus concurre, & meet together, the one would be a meanes

to

*Se non incassum  
postremas voces  
emissarum.  
Iustini lib. 12.*

*Chrysos. 1. Cor.  
Hom. 27.*

*Ultimum hoc  
voluit insigere  
memoria discipu-  
lorum, a quibus  
ad passionem dis-  
gressus esset.  
Aug. Epist. 118.  
cap. 6.*



to imprint the other more liuely in the minds of the disciples; That as a Jewell tied to a string is not easily lost: so that rich Jewell of Christs Passion, being tyed as it were by the string of the blessed Sacramēt, might be imprinted more deeply, and kept more safely, in the closet of euery Christian heart.

This being the time of Institution of the Sacrament, grounded vpon such waighty reasons, the same may yeeld diuerse necessary vses.

First it serues to answer that cauil of the *Rhemists*, who quarelat our appellation of the Sacrament, when we call it the Supper of the Lord, and challenge vs for abandoning other names, as though we would bring it againe to the Supper or euen seruice, to take away the old estimation thereof.

That intemperate affections doe blind, when men giue way vnto them, this quarrell doth euidently manifest; For the *Rhemists* haue not power,

*Rhem. Annotat.*  
in 1. Cor. II. 20.  
¶ 23.

*Nubila mens est  
hac ubi regnant,  
Boet. de Consol.*

power to see how vniuersally they charge vs to abandon other names of the Sacrament : though they know that wee call it as indifferently , the Communion and the Eucharist , as the Supper of the Lord ; and though they are not able to mention any amongst vs, who haue attempted, or desired to reduce it to the euening service.

Nay they doe not consider, how they check antiquity, which generally calls it, *The Supper of the Lord* <sup>a</sup>. Yea, their owne friends, <sup>b</sup> amongst whom *Gregory of Valentia* <sup>c</sup> doth confesse, that it may be so-called in respect of the circumstance of the time, wherein it was instituted, and the vse for which it was ordayned. And surely it is grosse ignorance, to thinke that the name of a Supper can any way diminish th'estimation of the Sacrament, seeing that in the sacred Scriptures, the participation of diuine graces in this life, and of eternall glory in the life to come, is called by the name of a dinner and a supper.

A-

<sup>a</sup> *Cyp.de Cena dō. Chrys.in 1. Cor. ho. 27. et ad pop. Ant. ho. 60. Hieron.in 1. Cor. 11. and shewes the reason of this appellatiō Quia in cena dominus tradidit Sacramentum.*  
<sup>b</sup> *Verustissimi quidā patres Apostoli authoritatē secuti, cenae etiā nomine Eucharistiā vocarūt Catechis. Triden. pag. 238.*  
*Bellar: de missa. l. 2. c. 10. doth acknowledge that diuers of the ancient Fathers doe probably so take that place,*  
*1. Cor. 11. 20. Greg. Valent. Tom. 4. disp. 6. qu. 8. puz. 5. Lu. 14. 16. Reu. 3. 20. Reu. 19. 9. Luk. 12. 30.*

Againe, this circumstance of time may serue to resoluē two waightie questions.

The first, whether we doe well in administering the Sacrament in the morning: seeing that herein we vary from our Sauiours practice: For as the Church of God, where there is no precept to enioyne, is not strictly bound to euery circumstantiall action of Christ, or his Apostles, as antiquity hath euer well determined: so this circumstance of time, in this indiuiduall act of our Sauiours, (being grounded vpon such reasons as to him were vrgent and necessary, but are not so to vs,) dooth not binde vs to imitation. Christ was furnished with a small number, and tyed to a priuate Chamber, to preuent violence, and disturbance; We haue the benefit of the publique Congregations; our gracious God (blesed be his name) hauing planted peace in our Tabernacles, and set open the dores of his Temple vnto vs, so that euery one may haue acceſſe to his house,



house, and take of the water of life freely. We haue neither the occasion of Christs approaching departure to require it, nor his leauing it as a present pledge of his loue to challenge it, nor the concurring of his Passion to cal for it, nor the necessitie of the precedent Passcouer to vrge it, that wee should celebrate it in the euening.

So that this circumstance of time being temporary, is also arbitrary, the Spouse of Christ hauing power to order this so, as may best tend to comlineesse and order. And here by the way we may obserue that position of *Andradine* to be full of absurditie, and presumption: namely, that the Church may as well take away the Cup from the Sacrament, as alter the time of administration. For besides that the one is a matter of substance, the other onely of circumstance, there is not the like ground, cause, necessity for the one as for the other.

Secondly, it may bee questioned whether it be lawfull to eat or drinke before

1. Cor. 14. 40.

*Andrad. Orthod.  
explicat. lib. 7.*

before the receiuing of the Sacrament, and this circumstance serues to resoluethat doubt. For if it were simply vnlawfull, then would not our Sauour or his seruants who succeeded him in gouerning the Church, haue celebrated the Sacrament after supper; which that they did, both this place and the story of the Euangelists, together with the practise of the primitiue Church, do euidently, and abundantly demonstrate.

*Aquinas in Mat.*  
26.

This question hath beene racked on the renters of curiosity by the Romanists, who held it piacular to eat or drinke before the receiuing of the Sacrament: insomuch that some haue fallen into these superstitious niceties, to question whether a man washing his face in the morning, so that a little water goe downe his throat, or whether hauing eaten Annyse feedes ouer night, and some remaining betweene his teeth he swallow it in the morning, whether I say, hee haue broken his fast, and consequently

quently disabled himselfe for recei-  
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Thirdly, euen in reuerence to this sacred ordinance, it shall be good to abstaine from meate. For as the Apostle requires a discerning of the Lords body : so I hold it fit with *St. Augustine*, that by comming fasting to this blessed banquet, we put a difference betweene this and all other meates. Neyther is the Churches practice to be contemned, which hath vsually obserued this custome throughout the Christian world.

Again, this circumstance of Time, with the reasons before mentioned, may serue to set foorth the waight and worth of the Sacrament. If wee should see some vnderstanding man that is ready to dye, totally employed about

*August. Epi. 118.*

about some one especiall businesse, we would readily coniecture, that the same must needs bee a matter of great moment. And doth not our Sauours serious employment about the blessed Sacrament, a little before his Passion, plainly argue the excellency thereof? If a faithfull husband departing frō his beloued spouse, shal leaue a ring, or some other such remembrance of his loue, how much will shee esteeme it? how carefully will she keepe it? how affectionately will she behold it? Behold, Christ Iesus departing from his dearest Spouse the Church, hath left vnto her the blessed Sacrament, as a rich pledge of his vnspeakeable loue; Oh how highly then should wee esteeme it? how comfortably should the vse and participation thereof bee vnto vs?

Lastly, in this circumstance of Time from our Sauours practise, we must frame to our selues a rule of direction; that is, to grace our actions with the choise of opportunity. For

Prou. 25. 11.

קדו יעת  
Eccles. 3. 1.

opportunity indeed is the grace and glory of our Actions : so that a word spoken in due season, is like apples of gold with pictures of silver.

Tis true, as *Salomon* saith, that to every thing there is a time & season. In humane affayres men are carefull to take the benefit of opportunity. The Marchant looks to the Mart, the Sea-man to the Tyde, the Husband-man to the Season ; yet all men generally are ready to take the best opportunity that is offered, and that for corruptible vanities. How much more should Christians lay hold vpon the opportunity, which may giue them the best furtherance for the obtaining of eternall felicity ?

Christ had now but a little time, and he would not lose it ; hee had a fit opportunity to institute the Sacrament, and hee did not neglect it. Time passeth away like a ship vwith a full sayle, very swiftly ; and in this ship is opportunity carried, so that it passeth speedily with the time : therefore when it is offered, let vs take it ;  
left



lest with *Eſau* loſing the time, wee loſe alſo the opportunity, and vvith it the bleſſing; leſt with *Ieruſalem* neglecting the day of viſitation, we be leſt deſolate; leſt with the fooliſh Virgins, by our ſlothfull delay, the dore of mercy be ſhut vp againſt vs. It is good counſell of *S. Auguſtines*, *Emamus occaſionem*, let vs purchaſe opportunity of doing good: but eſpecially when it is offered, let vs not neglect it. When we ſee the wounded man lying in diſtreſſe, then is there opportunity offered with the good Samaritan to open the bowels of compaſſion. When *Lazarus* lyes at our dores hungry and full of ſores, then is there a time to ſhew mercie. When the Spirit of God knockes at the dore of our hearts, by the hammer of the Word, or the ſound of any good motion, then is it our part to take the accepted time, and to lay hold on the day of ſaluation. Thus doing, we ſhall be like the tree planted by the riners of waters, that brings forth her fruits in due ſeaſon; ſo ſhall

Hebr. 12. 17.

Luke. 19. 42.

Mat. 25. 11.

*Aug. de verb.*  
*Apoſt. hom. 42.*

Luk. 10. 33.

Luk. 16. 20.

Reuel. 3. 20.

2. Cor. 6. 3.

Pſal. 1. 3.

Gala. 6. 9.

we be blessed, and shall reape in due season if we faint not.

*The Efficient cause or Author of  
the Sacrament.*

Esay 1. 12.

That question of the Prophet *I-  
saiah*, is very materiall in all the parts  
of Gods worship; *Who required this  
at your hands?* And if in all the parts  
of Gods worship, then more especi-  
ally in the blessed Sacraments, which  
haue their eminency aboue other of  
Gods ordinances. Therefore the A-  
postle, both for the better reformati-  
on of the Corinthians, and informa-  
tion of the Church of God for future  
times, shewes here, that the *Lord Je-  
sus* is the author of this Sacrament;  
that so all posteritie might esteem re-  
uerently of it, and be afraid to pro-  
fane it, as being a Diuine ordinance.  
When almighty G O D retained the  
gouernment of his Church immedi-  
atly in his owne hands, himselfe was  
the immediate author of the legall  
Sacraments. Hee prescribed to *A-  
braham*

*braham* the Sacrament of Circumcision, & described the same in respect of the matter, the manner, the time, the sex, the persons, as we read in the seuenteenth of Genesis. He likewise gaue direction to *Moses* & *Aaron*, concerning the Passcouer, with all the Ceremonies, and circumstances, as they are largely described in the 12. of Exodus.

Gen. 17. 10. 14.

Exod. 12. 50.

Though the Lord honored *Moses* in making him his Ambassador; yet he retained to himselfe the absolute authority of instituting the Sacrament. *Moses* was faithfull, as a seruant in the Lords house, yet neither inacted he any Law, or instituted any Sacrament, but onely published the one, and gaue direction for the other: and in all hee did, still he had his parterne, and warrant from GOD.

Exod. 25. 9.

When the Sonne of God was incarnate, & swayed the scepter in the time of grace, he likewise did ordaine and institute two Euangelicall Sacraments, to scale vp thereby the anci-



Mat 28.18.19  
 Math. 26.26.  
 Mark. 14.22.  
 Luke 22.19.

Greg. Valen.  
 Tom. 4. disp. 3.  
 quest. 5. p. 1.  
 Bellar. de sacra. in  
 Gen. li. 1. cap. 23.

Ambr. de Sacra.  
 lib. 4. cap. 4.

ent Covenant of Grace. As there is a pregnant testimonie of the institution of Baptisme in the eight & twentieth of *Mathew*: so doe three of the Euangelists make very plaine mention of Christs institution of the Eucharist, and the Apostle here reuiues the memorie thereof. Neither did Christ ordaine the Sacraments, onely as he was man, (as *Gregory of Valentia* would haue it) but as he was God and man, as diuerse Schoolmen doe confesse. Yea *Bellarmino* doth seeme some-what to qualifie that opinion of his fellow Iesuite, saying, that the humanity of Christ is the instrument, as it was hypostatically united to the diuinity.

And surely to affirme, that Christ, onely as man, though by Commission from God, did institute the Sacraments, were some derogation to the dignity thereof. S<sup>r</sup>. *Ambrose* sayth well, *The Sacraments came from heaven*. That is, they had a diuine institution. Now there are diuerse reasons why it should be so.

First,

First, the Sacraments are an especial part of Gods worship; they are military badges, whereby wee publicly professe our selues to be the souldiers & seruants of Iesus Christ, whilst we serue in his Campe, and vnder his colours. Acknowledging that no other shal prescribe to vs any Sacraments but only Christ, by whō alone we looke for eternall saluation. Therefore St. Paul disclaimes that honour, which some of the Corinthians, forth of their factious affections, were wont to cast vpon their sequestred Teachers, saying, *Were you baptized into the name of Paul?* And surely it were odious ambition, and presumptuous arrogancy, if any man should assume vnto himselfe this dignity, which is peculiar to the Sonne of God.

1. Cor. 1. 13.

2. To him it belongs to institute the Sacraments, who is the author of Grace, and can thereby make them effectual to the receiver. And that is onely Christ, G O D and man, and not any other who is mecrely man.

The

The Sacraments indeed are like to a seale, and as a seale giues force to the writing, so the Sacraments doe confirme to vs the couenant of grace, but yet they doe this onely as they are ingrauen with the death, and printed with the hand of Christ.

Num. 21.

If *Moses*, or any other Israelite, had of his owne head, without diuine warrant, set vp a brazen serpent, it had neuer beene effectuell to cure the stinging of the fiery Serpents. And had any mortall man beene the author of the Sacraments, they had neuer been powerfull to cure & comfort the distressed soule. If the woman with the bloody issue, had touched the hemmes of ten thousand other garments, besides our Sauours, she had not been healed: and if tenne thousand Sacraments were ordayned by any other but Christ, they should haue small power to heale the maladies of our soules.

Math. 9. 20.

Luke 8. 46.

The woman touched the hemme of Christs garment, but the vertue came from Christ that cured her disease.



case: so we doe receiue the outward elements at the hand of the Minister, but the vertue & power thereof proceeds from Christ, to cure the bloudy issue of our sinnes. The Sacraments are as conduit pipes to conuey grace into the Cisterns of our hearts: but Christ himselfe is the fountaine, *Of whose fulnes we all receiue grace for grace.* Had the annoynting of the blind mans eyes with clay and spittle, been the prescription of any other, it had been a likely meanes to deprive a man of his sight, but beeing Christs direction, it was effectuell to giue sight to him that was borne blind. As in humane actions the instrument hath his vertue and actiuity from the principall agent: so haue these sacred ordinances their vertue and efficacy from Christ, the author of the Sacraments. From him proceeds the influence of Grace. VVe poure on water in Baptisme, but hee baptizeth with the holy Ghost, and with fire. In the Lords Supper we deliuer the elements, but hee it is that giues vertue

Iohn 1.16.

Iohn 9.6.

Math. 3.11.

Iohn 17.19.

vertue to the Sacrament. As he did sanctifie himselfe, so I may say hee doth sanctifie the Sacraments for the Churches sake, that she therby might be sanctified.

Reuc. 22.18.

Gala. 1.8.

3 The Sacraments are seales of the Couenant, and therefore they cannot without odious forgery be fixed or annexed thereunto by any but by Christ. Is it *Treason* to put a priuate mans seale to a Princes Letters Patents? And shall it not be found high treason, against the most Highest, to put the seale of a Sacrament to the Charter of Gods holy Word? Is there a *Sub poena* gone forth against them that adde to the Word, and shall it not seize vpon them, that presume to adde to the Sacraments? Yes verily, whosoever shall presume to adde, or ordaine any other Sacraments, GOD will surely adde to him his plagues. Therefore, as Saint *Paul* doth pronounce *Anathema* to him (though he were an Angel from heauen) that shall preach any other Gospel, then what he hath preached: so

so I may boldly say, If any man shall obtrude vpon the Church of Christ, any Sacraments that he hath not ordained, he is woorthy to be accursed.

4. It was necessary that Christ himselfe should immediatly institute the Sacramēts to preuent schism. For had they beene left to the institution of men, one would haue held of *Paul*, another of *Apollos*, another of *Cephas*. Therefore the Apostle to reduce the Corinthians to peace, and to draw all their affections, as it were sun beames to one center, asks them, *Is Christ divided? Were you baptized into the name of Paul?* Intimating that it was Gods especiall prouidence, the Sacraments should bee founded vpon Christ, that so schisme might haue no shelter by them amongst the Corinthians. If the administration of the Sacrament, by some men, was made an occasion of schisme, much more in all likelihood, would the institution haue been the meanes of a greater rent. Therefore our Sauour, vwho had

1. Cor. i. 12.

Verse 13.



Math. 12. 19.

had his garment without seame, his life without scandall, and all his courses without contention, so that *his voice was not heard in the street*, vvas carefull, that by reseruing to himselfe the institution of the Sacraments, he might keepe out schisme and faction, the inward bane, and Gangrene of his Church.

Ephe. 5. 25.

Psal. 2. 6.

Heb. 5. 9.

Mark. 2. 28.

5. This is a part of Christs royall prerogative, as he is the head of the Church, and is to provide all spirituall comforts for the good of his body. He is that wise and soueraigne Lawgiuer, and therefore he prescribes to his seruants and subiects that homage and subiection he requires at their hands. Yea, he is *the author of eternall saluation*, and giues it vnder his great Seale. And these reasons are implied in these two titles, the *Lord Iesus*. He is the *Lord*, and so forth of his supreme power, and authoritie, may enioyne his Church to embrace his ordinances. As hee is called *The Lord of the Sabbath*, so may we call him the Lord of the Sacraments; & as

as he forth of his authoritie, changed the Sabbath in regard of the day, so did he the Sacraments in respect of the elements. Againe, as hee is the *Lord*, so is he *Iesus*, the Sauour and Redeemer of his Church: and therefore forth of his mercy and compassion, he giues the Sacraments as pledges of our redemption. Thus, both forth of his eminent soueraignty, and exceeding mercy, hee becomes the author of these sacred ordinances. If any but Christ can say, *All power is giuen mee in heauen and in earth*, let him boldly and freely ordaine Sacraments. If he shall attempt the one, not being able to affirme the other, he shall be found an incrocher vpon Christes prerogatiue.

Yea, this case is so cleare, that both *Bellarmino*, and *Gregory of Valentia* doe confesse, *That the opinion of certaine Schoolemen can no longer be defended, who hold that diuers of the Sacraments were not ordained by Christ.* Thus the Sacrament, being an especiall part of Gods worship & service,  
a sin-

Math. 28. 18.

*Bellar. de sacro in  
gen. lib. 1. ca. 23.  
Greg. de Valen.  
Tom. 4. disp. 3.  
qu. 5. pun. 2.*

a singular instrument of Grace a seale of eternall saluation, an Antidote against schisme, and a principall part of Christs prerogative, to whom should the institution thereof belong but onely vnto Christ?

Confirmation.  
Penance.  
Matrimony.  
Orders.  
Extreme unction.

*Hac questio definitione dissolvitur. Lactan. Institut. 5.18.*

*Catech. Trid. Bel. & Grego. de Valen. ubi supra, et alij pontificij.*

In regard whereof the Church of Rome is hereby iustly taxed, as an in-crocher vpon Christs prerogative, by adding and obtruding vpon the Church of God five Sacraments of her owne inuention. If wee had an exact definition of a Sacrament, the same would lash this Romish presumption; and I see not how vve can better define it, then by these causes here concurring to the constitutions thereof. So that a Sacrament *is a visible signe of inuisible grace, instituted of G O D, to shew and apply vnto vs the vertue of Christes death and Passion.*

For if wee thus explaine the end, and adde to the old definition, the Author or efficient cause, which the learned of all sorts doe generally hold to be essentiall in a Sacrament, then  
will



will it send packing the other five; some of which diuerse learned Papists doe truly acknowledge not to haue been instituted by Christ, nor to be applyed to that end, which is required in a Sacrament. And indeed this point *Gregory of Valentia* doth closely intimate, whilst he calls Baptisme, and the Eucharist, *Reuera Sacramenta*, True Sacraments indeed. For what can those words of his import, but that the other Sacraments are not so? though the Councell of *Trent* strikes him with *Anathema*, who denies that any of these five is truly and properly a Sacrament.

The Papists would faine gaine some aide for their error, from the suffrages of the ancient Fathers, but in vaine: For albeit they sometimes vse the word Sacramēt in their writings more generally, & improperly (as *Hierome* saith cōcerning the Reuelation, that it containes as many Sacraments as words.) Yet when they speake exactly of the Sacraments,

D

they

*Greg. Valē, disp.*  
*3. de sac. qu. 5.*  
*p. 1.*

*Verè et propriè*  
*sacramenta. Con-*  
*cil. Trid. sess. 7.*  
*Can. 1.*

*Tot sunt Sacra-*  
*menta quot ver-*  
*ba. Hieron. prol.*  
*galeat.*

*Aug. in Psal. 40.  
Chrysost. in Iohn.  
hom. 84. et alij.  
Bellar. de Sacra.  
in gen. lib. 2. c. 27.*

they acknowledge only two, namely, Baptisme and the Supper of the Lord, whilst they say, that *The Sacraments of the Church* did flowe forth of *Christs side*, when it being pearced vvith a speare, there came forth water and bloud, water representing Baptisme, and bloud signifying the *Eucharist*.

In answer hereunto, *Bellarmino* hath a silly euasion, namely, that the issuing of water and bloud foorth of the side of Christ, *may haue more expositions*: For we stand not vpon the exact exposition of that place: but onely shew what the iudgement of Antiquity hath beene, yea in some sort grounded vpon the Scripture.

And what need any one contend for seauen Sacraments, when as two are very sufficient for the Church of God? There is a notable correspondence between our naturall and our spirituall life. As to the one there is required our birth & nourishment; so to the other wee haue Baptisme the Sacrament of our new birth, and the

the Supper of the Lord the Sacrament of our nourishment. And, as foode and raiment are sufficient for the preservation of the body : so Baptisme which is our clothing, by putting on the Lord Iesus, and the Eucharist, which is our food, by the spirituall eating of Christ, are sufficient for the soule.

1. Tim. 6. 8.  
Galat. 3. 17.  
1. Cor. 10.

Againe, here we shall doe well to take notice whence the blessed Sacraments haue their vertue, namely, from the author of them, the *Lord Iesus*. And consequently, they are not to be refused from the hand of an euill Minister. As the Word is *mighty and powerfull through God*, by whom-soeuer it is preached : so the Sacraments may be effectuell to the faithful, from what lawfull Minister soeuer it be receiued.

2. Cor. 10. 4.

It is very obseruable, that our Sauiour did not baptise in his owne person, to manifest, that the vertue of the Sacrament doth not depend vpon the Minister, but the Author. And what is *Paul*, or what is *Apol-*

John 4. 2.



1. Cor. 3. 5. 6.

*los, but the Ministers of Chriit? the one may plant, the other may water, but it is God, which gives the increase.*

The Separatists our new Donatists, forth of their Pharisaicall pride, doe abandon our societies, as profane, and reiect our Sacraments, as polluted by the hands of an vnworthy Minister: but let euery humble Christian be as farre from their opinion, as they are from a charitable vnion. If it be the true treasure of the Word, though it be offered in earthen vessels, despise it not; and if Christ the great Physician prescribe a cordiall, though it be giuen by a leprous hand, refuse it not.

*Chrysost.*

Againe, for as much as the Lord Iesus is the Author of the blessed Sacrament, it behooueth vs to esteeme of it very reuerently. Behold here is a princely table, where the Angels are attendants, and the King of Kings is the Master of the feast. As *Iacob* said of Bethel, *How feareful is this place?* So may I say, How honorable is this Sacrament? therefore

fore (as *Chrysostome* exhorts) *Adora & communica*, humble thy selfe, and bow the knees both of body and soule, to reuerence this rich gift from the hand of Iesus Christ.

*Chrysost. ad pop.  
Antioch hom. 61*

*S<sup>c</sup>. Paul* saith of the Ministers of the Gospel, *Haue them in singular reuerence for their works sake.* So may I say of the Sacraments, *Haue them in singular reuerence for their authors sake.*

*1. Thess. 5.*

If the legall Sacraments deliuered by *Moses* the seruant of God, beeing profaned, could procure the wrath of God, how much more shall the Euangelicall, being the institution of the Sonne of G O D, if they be abused or despised? So saith the Apostle, *If they that despised Moses Law, died without mercy, vnder two or three witnesses, of how much sorer punishment shall he be worthy, that treadeth vnder foote the Sonne of God, and contemneth the blond of the Testament?*

*Heb. 10. 28.*

If *S<sup>c</sup>. Paul*, by direction & commission from Christ, had instituted the Sacraments, they should haue

Exod. 31. 3.

Colos. 2. 3.

Exodus 16.

Rom. 9. 5.

been esteemed honourable, but how much more when Christ himselfe is the immediate author of them? It made much for the excellency of the Tabernacle, in that Almighty God would haue it to bee the worke of choise men, *Bezaiel* and *Aboliab*, whom he furnished and filled vwith excellent knowledge. And doth not this make much for the honor of the blessed Sacrament, that it is the institution of Christ, *in whom are hid all the treasures of wisdom & knowledge*? Manna was of it selfe an excellent and dainty foode, but so much the more excellent in that it came from God, and not by the ordinary course of nature; and so is the blessed Sacrament, in that it comes from Christ, *vwho is GOD blessed for euermore.*

Wee must not esteeme this as a constitution of the Church, (which yet is to be reuerenced as the precept of an indulgent mother to her deare children) but as a diuine and heauenly ordinance, comming *as a rich*



*rich gift from the Father of lights.* If the Institutions of great Princes doe in time obtaine great honour and estimation, and are celebrated with great solemnity, as diuerse orders of knighthood, & the like: how much more honorable should this blessed ordinance of Christ the King of Kings be accounted?

Iam. I. 17.

When the Kings of Persia held out the golden scepter, happy was hee that might come to touch the top of it: So when Christ hath instituted, and doth inuite vs to his Sacraments, euery one should count it his great happinellse to be partaker of so great a fauour, & should come to them with all alacritie.

It cannot but greeue a Christian heart, to see how the Sacrament of Baptisme is generally disesteemed, and Christ, the author thereof, is thereby much dishonoured. It is vsuall in most Congregations, when Baptisme is administred, for people to flocke away vnreuerently, as though that Sacrament nothing

concerned them. But they should knowe, that as they owe their duty of their prayers to the infant, & their silent suffrages for th' incorporating of it into the society of the Saints: so themselves may take occasion, to reuiue the remembrance of their owne Couenant in Baptisme, and are bound to honour the ordinance of Christ with their presence.

Lastly, seeing Christ is the author of this Sacrament, it is our duty to receiue it reuerently, and to vse it religiously. This Sacrament came frō heauen, as S<sup>r</sup>. *Ambrose* saith, and therefore it requires a heavenly mind in the Receiuer. If we be inuited to a great mans table, we are carefull to carry our selues with all due reuerence and respect, not suffering a word to slippe, or an action to passe vs, which may procure disgrace to our selues, or distaste to that great man: behold then, we being inuited by the *Lord Iesu* to his Table, let vs both in respect of his ordinance, and presence, banish out of our hearts all  
such

such wicked and wandring cogitations, as may either prouoke our Sauer, or preiudice our selues. Happy and thrice happy is he, that esteemes of the Sacrament highly, comes to it cheerefully, and receiues it reuerently. For hee that is thus feasted by Christ in the kingdome of Grace, shall one day sit downe with *Abraham*, and *Isaac*, and *Iacob*, in the kingdome of glory.

THE







# THE SECOND Sermon.

The Externall Matter of  
*the Sacrament.*

I. COR. II. 24.

*And when hee had giuen thanks hee  
brake it, &c.*



THE second cause in  
the constitution of the  
Sacrament, is the mat-  
ter, and the due consi-  
deration thereof is ve-  
ry materiall. The matter of the Sa-  
crament is two-fold, outward and vi-  
sible,

*Disput. 3. de sacr.  
qu. 1. punct. 2.*

sible, and so is obuious to the eye & other outward senses. Inward and inuisible, and is therefore present on-ly to the internall sense, and the apprehension of the soule. The outward matter is twofold, namely, bread and wine, and is set downe in two verses, the bread in the three and twentieth, the wine in the five and twentieth verse. The inuisible also is twofold, to wit, the body and bloud of Christ, in the foure & twenty, and five and twentyeth verses. So that in the Sacrament there is offered and exhibited to the worthy communicant corporally bread & wine, but spiritually the body and bloud of Christ. For the Sacraments must bee visible signes of inuisible grace. Therefore *Gregory* of Valentia his course is very remarkeable, who to support his seuen Sacraments, doth disclaime that materiall branch in the ancient definition of a Sacrament; namely, that it should bee a visible signe, because that circumstance doth discard Matrimony and penance, as  
hauing



hauing none such annexed to them; wherein hee playes the bad workman, in framing his rule to his work, not his worke to his rule. First, of the outward and corporall matter, and then of the inward and spirituall.

Wee finde it vsuall in the sacred Scriptures, that the Lord teacheth his children by signes, similitudes, and borrowed speeches. Thus did our Sauour teach *Nicodemus* the doctrine of Regeneration, by our naturall birth, saying, *Except a man bee borne againe, he cannot see the kingdom of God.* And when that would not serue, hee vsed the similitude of the winde, both to explaine himselfe, and to checke *Nicodemus* dulnesse. Thus God speaks to vs after the manner of men, expressing diuine mysteries by humane metaphors, and by outward signes, as it were by visible words, doth demonstrate heauenly matters.

Now some signes are supernaturall and miraculous, some naturall, some artificiall and voluntary. The watering of the fleece and the floore were

Iohn 3.3.

Rom. 6.19.

*S. Aug. tract. 80.*  
in Ioh. calls the  
Sacraments  
*visibilia verba.*

Iud. 6.37.

Isai. 38. 8.

*Sensum sine sensu.*

Gen. 9. 13.

were extraordinary signes to *Gedeon*. The going backe of the Sunne in the Diall of *Abaz*, as it was miraculous, so was it a most significant demonstration of *Hezekiah* his recouery: For mans life passeth away insensibly like the shadow in the Dyall, the sand in the howre-glasse, and the wheelles of a clocke; the shadow is euer moving, the sand euer running, the clocke alwaies walking; so our time passeth away, and wee come to the period of our dayes, many times before we thinke of it. Yet he that sets the clocke, can set it backward or forward as pleaseth him. And so dealt the Lord with *Hezekiab*. Againe, some signes are naturall, as the Rainbow, vvhich giues assurance that the arrow of Gods anger shall neuer strike the world any more by a generall deluge. Againe, some are artificiall and voluntary: thus was the Arke a signe and symbole of Gods presence, the bloud of the Lambe, strooken vpon the lyntell of the dores, a signe of his protection; and thus

thus are the bread and wine liuely and infallible signes of the presence of Christ in the blessed Sacrament. And as men by a turf in the field, doe take possession of lands, and by a wand in the Court doe receiue an interest in Coppy holds, with their priuiledges & appurtenances: so the seruants of God by these outward elements, doe obtaine the fruition of Christ with all his diuine graces and vertues. And surely the wisedomme and goodnesse of God are notably manifested in the dispensation of these mysteries; For wee are in part corporall, and the best of vs in some degree carnall, and haue therefore neede of these helpes. Yea, such is our dulnesse to conceiue, weakenesse to belieue, and brittlenes to retayne such diuine mysteries, that the Lord hath seene it needfull to informe our vnderstanding, confirme our faith, and strengthen our memories by these outward meanes.

The incredulity of *Thomas* cleaues close to all the sonnes of *Adam*: wee will

Iohn 20.25.



will not beleene except we see. Therefore as men by proppes doe support their weake houses, which otherwise would quickly grow ruinous ; So Almighty God, forth of his tender care and compassion, hath ordained these outward elements to bee the props of our weake and feeble faith.

Againe, by the same way and windowes that sinne entred, it vvas fit it should be expelled ; so that, as the eyes were employed in seeing, the hands in handling, & the mouth in tasting of the forbidden fruit ; so they might all bee exercised in receiving this comfortable food, the refectiō of the soule ; wherein the fulnesse of manifestation, addes to the fulnesse of consolation, according to that of Saint Iohn, *That which wee haue heard, which wee haue scene with these our eyes, and haue looked upon, & these hands of ours haue handled of the word of life, these things I write unto you, that your ioy may be full.*

I. Iohn I. 14.

Behold then, we haue heere great cause to be thankfull to God, who by stooping

stooping to our capacities, hath set forth such excellent mysteries, by these outward elements, and for our better instruction and comfort, hath spoken both to our eares & our eyes. As nurses in their louing affection, do frame their speeches to the childs ability: so almighty God, forth of his tender compassion, hath framed the Sacraments according to our capacity. As it was an extraordinary fauour which Christ afforded *Thomas*, that he might put his hand into his side, and feele the wounds; so is it his great mercy vouchsafed to vs, that hee will helpe our faith by our outward senses. It is a great iudgement, when a people are denied the meanes of instruction: therefore the Church bewailes our present condition; saying, We see not our signes. And it is a note of Christs indignation towards the Pharises, that when they craue a present signe of him, they cannot obtaine it: but on the contrary, it is a great fauour, vwhen the Lord speakes, and makes known  
E himselte

*Chrys.*

*Iohn. 20. 27.*

*Psal. 74. 9.*

*Mat. 12. 39.*

Pl. 147. 19. 20.

himselfe familiarly to his people, as hee doth in the Sacraments. It is a good signe he intends their comfort and saluation, to whom hee vouchsafes the cleare reuelation of his will. *He sheweth his word to Iacob, his statutes and his iudgements to Israel, but deales not so with euery nation; therefore let those that enioy these priuiledges and fauours (as they are exhorted) praise the Lord.*

Mat. 13. 13.

Againe, forasmuch as these outward signes are ordained of God, to represent vnto vs spiritual graces, we must not bee so grossely conceited, as to rest in the outward view of them, but to haue our mindes lifted vp to higher matters. For as it is a great misery to want the meanes; so is it a farre more heavy iudgement to want the vse of them. When as *hearing, men shall heare and not vnderstand, and seeing, they shall see and not perceiue.* When they see things *oculis corporis, non cordis*, when the eyes and eares of the body shall bee open to the outward elements, but be shut to



to the inward grace. As when Physicke workes not through obstructions, it is hurtfull to the body; so when these ordinances of God preuaile not, it is dangerous to the soule. This made our Sauour, forth of his compassion, not onely to sigh, but also to entertaine an extraordinary passion, euen to be angry. To rest in contemplation of the outward elements onely, were to be like the Anthropomorphites, who resting in the letter of the word, ascribed vnto God the corporall parts of a man. It were with the Capernaïtes to conceiue a corporal and carnall eating of Christ, and with little children, to gaze vpon the gilded couer, and neglect the learning in the booke. This were grossely to peruert the ordinance of Almighty God, who hath giuen vs these elements as a Candle to light vs, not as a clowd to hinder vs from seeing and receiuing Christ. Though the ignorant Persian, by beholding the Sunne and Moone, bee brought to Idolatry: yet the vnder-

Mark.3.5.

Iohn 6.52.

Psal.8.3.4.

*Fidem mitte in  
Cœli. Aug. ep.3.  
Col.3.1.*

Mat.2.

standing Christian must with *David* thereby be stirred vp to adore the diuine maiesty, and to magnifie him for his goodnesse to mankind. When Christ stoopes to our capacityes for our instruction: then must wee send vp our faith, and lift vp our meditations to heauen for our comfort; as the Apostle exhorts in the third to the Colossians, *If you bee risen vvith Christ, seeke the things that are aboue.* Thus as the wise men were ledde to Christ by the starre in the East; so should we be guided to him by these outward signes in the Sacrament, & be stirred vp spiritually to feed vpon his precious body and bloud represented to vs by these outward elements.

But it is not enough to obserue the signes in generall, we must descend to the particular consideration of them, and the reasons why this Sacrament should be instituted in these elements of bread and wine, rather then in any other: the consideration whereof, will yeeld much matter of instru-

instruction. There are many of the workes of God, so full of mystery, that, though we soare high, yet vve cannot comprehend the reason of them. Wee can say *π'όν*; but not *δι'όν*, that they are; so that it is plain and euident, but why and how they are so, it is not so apparant. Yet are the reasons of this matter very obui-ous and euident to euery vnderstan-  
ding man.

Now the reasons of vsing these e-lements are eyther generall, as they concerne them both, or particular, as they concerne them seuerally.

There are two especiall reasons in generall. First, these elements of bread and wine are most vsuall and common throughout the Christian world, and so doe fit the Church of Christ dispersed ouer the face of the earth. Secondly, they are most sig-nificant to set forth our vnion both vvith Christ, and between our selues. For as many graynes are vnited in one loafe, and many grapes in one cup: so all the faithfull are by the Sa-

*Cypr. epist. 76.*

*1. Cor. 10. 17.*



Iohn.6.35.  
Iohn.15.1.

crament vnited each to other, as members of one body, & all of them to Christ as to their head. And herein the signes of the Sacrament haue a notable correspondence with the phrase of Scripture, which compares Christ to bread, and to a vine. And the like we see in Baptisme, for the Element is very common, all places generally hauing water, and very significant, to set forth by the cleansing of our bodies with water, the cleansing of our soules by the bloud of Christ.

Againe, there are diuers reasons proper and peculiar to them severally.

August.

Leuit.26.26.

First, the bread is fit to set forth the strength we haue by Christ; for *vita panis*, and *vita Christus*, as bread is a principall supporter of our naturall life, so is Christ of our spirituall. In regard of the strength of this creature, it is called in Leuiticus the staffe of bread: because that, as the vveake & weary man is stayed vp by a staffe, so is the fraile and feeble body by bread.

bread. Yea, because that bread is of especiall vse and force, in the nourishment and strengthening of our bodies, wee comprehend in the Lords prayer, vnder the name thereof, whatsoever is necessary for the preservation of this present life. And the Psalmist likewise saith plainly, *He bringeth out of the earth bread that strengtheneth mans heart.* Vpon which words Saint *Austin*, after his allegoricall manner of exposition, applyes it to Christ, saying, *quem panem?* what bread is it that he brings foorth of the earth to strengthen mans heart? and then answeres, *Christum*, euen Christ. This the bread, beeing in especiall manner the instrument of our corporall strength, was fit to set forth our spirituall strengthening by Christ.

Mat. 6. 11.

Psal. 104. 15.

And as the bread is very significant: so is the vvine in sundry respects.

One vse of wine is to quench the thirst, and so it sets forth the quenching of our spirituall thirst by the

Iohn 6.55.

Isai. 55.1.

Iohn 4.14.

1.Tim.5.23.

Ephes.2.5.

bloud of Christ : for his *bloud is drinke indeed*. Indeed it is, in quenching the thirst of the soule, as drink is in quenching the thirst of the bodie. And therefore the Prophet *Isaiah* proclaimeth to the world this comfort, *Hoe, euery one that thirsteth, come you to the waters, and you that haue no money, come and buy wine and milke without siluer, and without mony*. So that he, whose soule panteth and thirsteth after Christ, like the Hart after the river of waters, receiueth from him that water of life, *which neuer suffers him to thirst againe*.

A second property of wine is to refresh and reuiue a weary man, by expelling cold and crude humors. In regard whereof, *S. Paul* exhorts *Timothy*, (who in respect of his age & calling vtterly abstaining from wine, had hurt his stomacke by crudities and other infirmities) to drinke a little *wine*. And what more fit to set forth the refreshing and reuiuing of our benumbed soules, by the bloud of Christ? *Through whom being dead*  
in



in our trespasses, we are quickned. Thus whilest Christ Iesus the Sun of righteousness shines vpon our cold and frozen hearts, hee expels the cold vapors of sinne, and quickens vs to the actions of sanctification. A third property of wine, which followeth by way of consequence vpon the former; is, to cheare and comfort the heavy heart, by reuiuing and releeuing the dulled and decayed spirits; so saith the Psalmist, that *wine maketh glad the heart of man*; therefore the Wiseman exhorts, *Giue wine to them that haue grieve of heart*. And it hath beene obserued forth of the ancient Rabbins, that it was the custome of compassionate Matrons, to prouide comfortable drinckes for them vwho went to execution, to cheare vp their hearts against the terror and trouble of death. In which respect, wine is excellent to set forth the sweet ioy of heart, and peace of conscience; that we haue by our blessed Saviour. For *beeing iustified by Faith, wee haue peace with God, through our Lord Iesus Christ.*

Psal. 104. 15.

Prou. 31. 6.

Beza de pass. dō.  
hom. 28.

Rom. 5. 1.

Rom. 14. 17.

*Medicamentum  
validissimum &  
suavissimū. Plut.  
sympof. lib. 3. q. 1.*

*Ambro. de Pœnit.  
lib. 1. cap. 10.*

Luk. 4. 18.

*Christ. Yea, we haue peace vwithin our selues ; for the Kingdom of God is not meat and drinke, but righteousness, and peace, and ioy in the holy Ghost.*

A fourth property of wine is in the vse of medicine, to mundifie and cleanse a wound, and *Plutarch* calls it a most sweete and powerfull medicine. Wee reade in the tenth of *Luke*, that the Samaritane powred wine and oyle into the wounds of him that lay by the way side, the one *ut morderet*, the other *ut foueret* ; the one like the corrasieue to eat out the dead flesh and to cleanse the wound, the other to supple and heale it, as *Ambrose* saith. And in this respect wine doth notably represent the bloud of Christ, which cleanseth and cureth the wounds of our soules, and indeed he is that good Samaritan, that powres in the mundifying wine, and mollifying oyle of his merits to *heale the broken hearted.*

Thus wee see what the outward Elements are, and the wisdom of God in the fit choise of them.

For-

Forasmuch then as the Sacrament must haue in it necessarily the Elements of bread and wine, and seeing their significaney is so excellent, the Church of Rome is heereby iustly taxed, which by the doctrine of Transubstantiation doth annihilate the signes, and consequently doth ouerthrow the Sacrament. For the Sacrament *must consist of two things, the one earthly, the other heauenly.* They may seeme to haue taken a politicke course for the aduancement of the Eucharist, by this supposed change of the substance; but, if the matter be duly considered, they haue dealt most improuidently, for they haue thereby ouerthrowne it. The Rhemists doe vehemently challenge vs, *that we haue taken away the blessed Sacrament altogether*; but that iniurious imputation falls vpon themselves, for they indeede haue altogether taken it away, by taking away the signes; for where there is no signes, there is no Sacrament. If it be answered, the accidents remaine, as  
namely

*Eucharistia duabus rebus constat terrena & celesti. Iren. lib. 4. cap. 14.*

*Rhem. Annot. in Ioh. 6. & I. Cor. 11.*



*Curaus de sensib.  
lib.2.cap.8.*

namely the colour, the taste, the fashion, It will not suffice; For in the Sacrament is set forth our spirituall nourishment, by analogy of the corporall. Now the body is not nourished by accidents, but by corporall substances, as both Physicians and Philosophers doe truly teach. And therefore, to set forth truly our nourishment by Christ, it is requisite that the signes be corporall and substantiall.

Againe, as they doe by consequence ouerthrow the Sacrament, so doe they directly abrogate a part thereof, by denying the cup to the people. And seeing the wine is so comfortably significant, in setting forth the quenching of our spirituall thirst, the cleansing, curing, chearing, and refreshing of our sinfull soules, by the blood of Christ, how can it vvithout great iniury bee denied to the people? Yea, it is odious sacrilege to deprive the Church of a principall part of the Sacrament, and that which a man would hardly indure

dure in his ordinary repast. The  
 bloud of Christ is the speciall price  
 of our redemption; *For wee were re-  
 deemed with the precious blond of  
 Christ, as of a Lambe without spot.*  
 So that whereas our sins doe cry for  
 vengeance, the bloud of Christ spea-  
 keth to God for remission; *yea it  
 cleanseth vs from all our sinnes.* Foras-  
 much therefore as the wine in the  
 Sacrament, is a liuely signe and scale  
 of these benefites, it is grosse iniury,  
 and impiety in the Church of Rome,  
 to deny it to the people, to whom  
 the benefits doe belong. And what  
 else is this, but to endeouour the dam-  
 ming vp of the Fountaine, vvhich  
 Christ Iesus hath set open to the  
 house of *David*, and the Inhabitants  
 of Ierusalem, *for sinne, and for vn-  
 cleannesse?* But heerein they deale  
 with Christ and his Church, as they  
 doe in other matters; for they ac-  
 count the Scriptures not a perfect,  
 but a partiall rule of Faith, and patch  
 it vp with their traditions. Yea, they  
 make Christ but halfe a Sauour,  
 whilest

1. Pet. 1. 18.

Heb. 12. 24.

1. Ioh. 1. 7.

Zach. 13. 1.

*Bellar. de verb.  
 Dei lib. 4. cap. 1.  
 regulam fidei nō  
 totalem sed par-  
 tialem.*

whilst they make others ioynt-purchasers with him, and ascribe to him the satisfaction for the fault, but leaue to others to satisfie for the punishment. No maruaile therefore, that these men doe square the Sacrament after the same proportion, and bring in halfe a Sacrament for halfe a Sauour. If the people should deale with the Priests in their offerings after this maner, it would either coole their deuotion, or worke a reformation.

Our blessed Sauour doubtlesse, as he had respect to the demonstration of his passion, and the shedding of his bloud, by the whips, speare, nailes, and crowne of thornes: so had he a purpose by these outward elements, to sette foorth our full redemption, & perfect nourishment, wee haue by him; which cannot be shewed but by eating and drinking. And this diuerse learned Papists, yea the *Romane Breviary*, set forth by *Pius Quintus* doe obserue.

Christ himselfe saith of the Cup,  
as

*Iansen. Comor.*

*cap. 131.*

*Ludolp. de vita*

*Christi. par. 2.*

*cap. 56.*



as it is here in the Text, *This Cup is the new Testament in my bloud.* Who then, without iniury, can alter or abrogate any part of this Testament? Yea, the diuiding of one & the same mystery, is not done without a grieuous sacriledge, saith a Bishop of Rome.

Gelas. de Consecrat. distin. 2.

This practise of the Church of Rome doth oppose it selfe to the institution of our Sauour Christ, and crosseth the generall practise of Antiquity.

Mat. 26. 27.  
Mark. 14. 23.  
Luk. 22. 20.

Three of the Euangelists haue carefully recorded the vse of the cup, and St. Paul here hath duly related the same; that in the mouth of many witnesses, this doctrine might be established; and the Churches right might remaine vpon record, against this Romish sacriledge. Yea, lest the historicall narration might seeme insufficient to inforce it, wee haue Christs precept to his disciples (who did represent the layty) to vrge it. For as in the sixe and twentieth of St. Mathew, Christ commaunds,

Mat. 26. 27.

Drinke

Mark. 14. 23.

*Caetan in Mat.*  
26.

*Bellar. de Eucha.*  
*lib. 4. cap. 24.*

*Andrad. Ortho.*  
*expli. lib. 7.*

*Drinke ye all of this* : so in the foureteenth of S<sup>t</sup>. *Mark* it is said, *They all dranke of it.* And *Caietans* reason vpon that place is good, *Drinke ye all of this, because it is shed for all.* For it is very reasonable, that all who haue an interest in the bloud of Christ, shuld be partakers of the vvine, which represents his bloud. I may say therefore with *Cyprian* to *Cecilins*, *If it be not lawfull to violate the least Commandement of almighty God, how much lesse one so great and weighty?*

Moreouer, as our Sauiors institution doth teach and prescribe the vse of the Cup ; so the generall practise of succeeding ages doth approue it ; which how euident it is, may appeare by *Bellarmines* shallow arguments and weak proofes of the contrary. *Andradius* a principall stickler at the Councell of Trent, and a vehement defender thereof, iustly reproues the opinion of those, who held that the Cup was anciently taken away from the laytie, and restored by *Leo*.

And

And Cardinall *Cusanus* can go no further for the head of this streame, then the Councell of Lateran, which was twelue hundred yeeres after Christ. So that they who are wont to bragge of antiquity, & challenge vs for nouelty, are herein manifestly found to be mere nouilists: & shake hands with the Maniches, who abstained from the vse of the Cup.

The Romanists doe pretend reasons for this their sacriledge, but such as are no lesse absurd, then their practise is impious.

*Andradius* saith, they had learned by long experience, that the vse of the Cup could not be retained without mar-  
uaylous danger. In which speech, he not onely taxeth our Sauour Christ of inconsideration, who could not foresee, but the Church also of extreme ignorance or negligence, that in twelue hundred yeeres could not obserue, or would not auoyde such dangers.

But what are those dangers, I pray you? *Gerson* will tell you, lest mens  
F                      beards

As appears in  
his Epist. to  
the Bohemi-  
ans.

*Leo de quadra.*  
Ser. 4.

*Andrad. ubi*  
*supra.*



*Rhem. Anno. in  
Iohn 6. 58.*

beards should be wet, and lest the wine should be sowre, if an ouerplus were consecrated.

The Rhemists say, *Because the Communicants beeing many, so much wine could not at once bee conueniently consecrated, and there might be danger of sheading.* Which Reasons, with some others of the like stamp, coming foorth of the forge of drowlie braines, were it not a serious and sacred matter, do rather deserue laughter then answer.

*Acts 15. 28.*

The Apostles constitutions ranne with this tenor, *It hath seemed good to the Holy Ghost and to vs*; but behold the pride of these men, vwho practise what seemes good vnto themselves onely, without direction of the holy Ghost, and contrary to the institution of the Lord Iesus.

Whatsoever reason therefore flesh and blood may haue for taking away of the Cup, I may well say in this case of a matter of certaintie, what *Bellarmino* saith of a matter of probability, (that is, the vse of vnleauened

leavened bread) *Neque enim dubitari potest, quin illud sit melius, & faciendum, quod Christus fecit: It is not to be doubted but that is best, and fittest to be practised, which Christ himselfe hath done.* And if the Church of Rome will persist in this sacriledge, let her take heed lest for taking away the Cup of blessing, she draw vpon her the curse of God, & taste of the wine of his wrath, as the Lord himselfe threatneth. Reue. 16. 19.

Againe, here the Papists are iustly taxed for some alterations and additions, in the matter of the Sacrament, as namely, in vsing and vrging vnleavened bread, in the mixing of water with the wine, and dipping the bread in the wine.

1. They vrge very nicely the vse of vnleavened bread; yea the Rhemists vehemently charge vs, that we neither follow Christ, nor S<sup>c</sup>. Paul in dooing the contrary. Indeede, if either the Euangelists or the Apostle had said *ἀζυμον*, not *ἀστον*, the Rhemists had said somewhat to the

Bellar de sacra. Euchar. li. 4. cap. 7.

1. Cor. 10. 16.

Rhem. Ann. in 1. Cor. 11. 23.

For the Passe-  
ouer must bee  
celebrated  
with vnleau-  
ened bread.

*Anselm saith,  
Multis Catholicis  
rationalibus vi-  
detur. quod agūt  
non est contra fi-  
dem Catholicam.  
Epist. Wileram.  
Ep.*

*Do: Soto in 4.  
sent. distin. 9. qu.*

*1. Art. 4.*

*In azymo siue  
fermentat.*

*Concil. Flor. initio  
Concily.*

*Ier. 2. 13.*

purpose, but it being otherwise, the Text yeelds them not the least colour for their conceit. All that can bee said, is grounded occasionally, because the Passeouer beeing now celebrated, it is like, our Sauour took such bread as the time and place did afford him. Not because the Sacrament did necessarily require it, but because the celebration of the Passeouer did presently yeeld it. Now it is not fit, that an accidentall ceremony should bring in a perpetuall necessity. Yea, this me thinkes might stop the Rhemists mouthes, in that the learned amongst them doe hold it indifferent. For though *Scotus* account the Grecians schismatikes for vsing leauened bread: yet doth *Dominicus Soto*, and others apologize for them. Yea the Councell of Florence definitiue ly allowes their practise. 2. They vrge exceedingly the mixing water with wine: wherein I may say with the Prophet *Ieremy*; *These people haue committed two euils, one, by taking away the cuppe from the*



the people; the other, by adding water to the wine in the Priests cuppe. Yet could I easily passe ouer this in silence, were it not for the Rhemists vehemency, who vrge it as a matter of necessity, and affirme, that we in neglect thereof, *doe contemne Christ and his Church impudently, and damnably: for Christ (say they) and the Apostles, and all the Churches in the world, haue euer mixed their wine with water.* But this stone of impudency rebounds vpon themselves. For as there is no mention of this mixture in the word of God: So a great Popish Antiquary affirmes, that *Alexander the seuenth, Bishop of Rome, did first of all, when hee consecrated, mixe water with the wine.*

*Do. Soto* (as likewise diuers others) saith, It is not a matter of necessity, and onely probable, that Christ, to allay the heat of the vvine in those hot climates, did mixe it with water. Is it not strange that they should hold that damnable in our practise, the contrary whereof,

*Rhem. Annot. in  
I. Cor. 11. 23.*

*Po. Virgil. de in-  
uent. lib. 5. cap. 9  
Primus aquam  
vino miscuit.  
Do. Soto in. 4.  
sent. dist. 9. qu. 1.  
Art. 6.  
Aquinas in 1.  
Cor. 11. Lect. 6.  
probabile est, &c.*

The taking away of the cup.

John 13.26.

As may appear  
pag. 205.

is onely probable and occasionall in their iudgements, and yet not tremble to practise that which is directly contrary to the institution of Christ, and the constant practise of so many succeeding ages? Neyther is it to be neglected, that this their mixture hath brought them into many perplexed disputes; as namely, whether the water be incorporated with the wine, and transubstantiated; or whether it remaine intire, and serue onely for signification, and the like. A third nicety is the Priests dipping of the bread in the wine, which indeed is a folly from a false ground, namely, from the soppe giuen to *Iudas*. For that soppe was at a second course, which they vsed to haue after the Passecouer, & before the Supper of the Lord. This confounding of the elements takes much away from their seuerall significations.

As in the time of the Law the sacrifices were so killed and offered, that the bloud was distinctly shedde by it selfe: so our Sauour in the institution

stitution of the Supper, doth take, consecrate, and giue the bread and wine seuerally; and fitly, because the Sacrament doth represent Christs passion, wherein the shedding of his bloud is noted as a distinct thing.

Rom. 5.7.9.

The Schoolemen do vrge very iustly the consecrating of wine by it selfe, because it did flow apart from the body of Christ at his passion: and if it bee necessary in the act of Consecration, why not also of administration?

Againe, forasmuch as the bread and wine doe remaine distinct substances from the body and bloud of Christ, the Romish adoration, grounded on a vaine supposition of Christs locall presence, is no lesse then odious idolatry, whilest that is giuen to the creature, which is *due only to the Creator, who is God blessed for ever.*

Rom. 1.25.

Againe, the matter of the Sacrament may be a motiue to vnity; It should bee our *vinculum pacis*, the bond of Peace, or *glutinū charitatis*,



Bern. septuages.  
ser. 1.

1. Cor. 10. 17.

Ephes. 4. 3--6.

ἡ ἑστία καὶ ἡ  
ψῆμα.  
Acts 4. 32.

Iohn 13. 35.

the cement of Charity, as *Bernard* calls it. That, as many graynes are vnited in one loafe, & many grapes in one cup; so our hearts and soules should be ioyned in one; according to the Apostles speech, 1. Corin. 10. *For wee that are many, are one body, because we are made partakers of one bread.* S. Paul exhorts the Ephesians to keepe the vñity of Spirit in the bond of peace, because *There is one Lord, one Faith, one Baptisme, one God and Father of all.* So let vs consider, my brethren, that wee weare one liuery, serue one Master, haue one God to our Father, one Church to our Morher, we feed and feast at one table; Oh how well then doth this vnity accord with that we professe to be? That wee may bee like those worthy Christians, who were as it were one soule in many bodies. Our Sauour Christ makes this vnity of affections a *Nouerint vniuersi*, an especiall badge of his followers, saying, *By this shall all men know that you are my Disciples, if you loue*

love one another. Were it onely our generall profession, the same were sufficient to moue vs to vnity; for wee acknowledge our selues members of one body; but adde hereunto the mutuall participation of Diuine graces, and Gods sacred ordinances, and amongst others the comfort of the blessed Sacrament, and the same must needs bee a singular bond of vnity, peace and amity.

Lastly, from this significant relatiō of the visible signe with the inuisible grace, there riseth a meditatiō of singular cōfort. For Christ is our bread, our wine, he is our strength, our refreshing, our cure, our comfort. If we consider our owne estate & condition, we shall finde what neede we haue of Christ. *Faciles sumus ad seducendum, debiles ad operandum, fragiles ad resistendū.* We are easily seduced, a lesse baite then the fruit of Paradise will intice vs, a weaker enemy then the subtil serpent can seduce vs. We are feeble in doing the Lords vvill, hauing many incumbrances without,

Ben.

Gen. 3. 1.

2. Cor. 3.5.

1. Sam. 17.33.

Luk. 11.22.

Phil. 4.13.

out, and our own infirmities within, being of our selues not able *so much as to thinke a good thought. Wee are fraile in resisting the temptations of the Denill.* For the case stands between him and vs, as *Saul* said of *Danid & Goliath*, *Thou art but a childe, and he is a man of warre from his youth.* Yet behold, here is a *stronger man that ouercomes him, takes from him his armour, and diuides the spoyle.* Neyther doth *Christ* retaine this strength to himselfe onely, but communicates it in some measure vnto his seruants; so that they are able to doe *all things through the helpe of Christ that strengthens them.* Our soules doe receiue deadly wounds in our spiritual combats, but behold, heere is a gracious Physician, that applyes both the mundifying wine, and mollifying oyle of his mercy, and by his word is able to cure euery one that lyes at this poole of *Bethesda.* Whose spirit is not sometimes deiected vvith the terrors of sinne? What tender heart is not sometimes ready to cry  
out



out with these mournfull Conuerts,  
*Men and brethren, what shall we doe?*  
 But loe, here is a blessed Comforter,  
 who bindes vp the broken heart,  
 speakes peace to the wounded soule,  
 and giveth ioy unspeakeable and glori-  
 ous. In a worde, all sufficiency of  
 Grace is to be had in Christ, *Omnia*  
*Christus est nobis*, saith S. Ambrose:  
 Christ is to vs whatsoeuer our harts  
 can desire. Are our soules wounded  
 with sinne, behold, he is our Phy-  
 sician; If we be loaden with iniquity,  
 hee hath taken the burthen vpon  
 him, hee is made our Righteous-  
 nesse. If we be weake and feeble, he  
 is our strength; If we feare death, he  
 is our life; if wee desire to come to  
 heauen, he is our way; if wee would  
 be free from darkenesse, hee is our  
 light; if wee bee thirsty, hee is the  
 fountaine of liuing water; if wee be  
 hungry, he is our meat. *Gustate igitur & videte, quā suavis est dominus.*  
*O come and tast, and see then how sweet*  
*the Lord is! Blessed are they that put*  
*their trust in him.*

Acts 2.37.

Luk. 4.18.

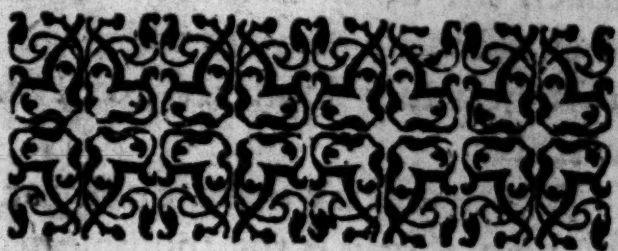
1. Pet. 1.8.

Ambr. de virgin.  
 lib. 3.

Psal. 34.8.

T H E





# THE THIRD Sermon.

The Inuifible Matter of  
*the Sacrament.*

I. COR. II. 25.

*After the ſame manner hee tooke the  
cup, &c.*



O V haue heard of the  
viſible matter of the Sa-  
crament, which leades  
vs, as it were by the hand  
to take notice of the inuiſible, which  
is the body and bloud of *Chriſt*: and  
this is full of comfort. For by how  
much



much the body is more excellent then the shadow, by so much doth this heauenly substance excell the earthly.

When wee say that the body and bloud of Christ is the inuisible matter of the Sacrament, wee comprehend vnder them, whole Christ, both soule and body, vvith all his diuine Graces and Merits: Yea the Diuinity also in respect of efficacy; yet, because the humane nature of Christ is as it vv ere the Conduit pipe, by which the Diuinity doth conuey grace to vs, therefore wee mention onely the receiuing of that in the Eucharist. But the trueth is, that vvhole Christ, both God and man, is made ours, by the vvorthy participation of this Sacrament. The elements and author of saluation are both receiued at one instant, if the heart and hand of the receiver doe their mutuall offices: as the Minister giues the visible signe, so the Spirit of God imparts the inuisible Grace. As *Iohn Baptist* said, when  
he

he baptized with water, *Christ Iesus* baptized with the holy Ghost, and with fire. So that Christ is in the Sacrament both *Connata* and *conviniunt*; by him we are invited, and by him we are nourished.

This is plaine from the sacramentall relation betweene the signes and the thing signified. For Christ Iesus is not like *Zenxes*, who fed the birds with painted berries. To offer bare signes without the substance, were a greater delusion, then can agree with him who is the God of truth. Therefore are the Bread and Wine infallible pledges of the presence of Christ in the Sacrament.

It is said of the children of Israel, that they did eate of the same spirituall meat, and drink of the same spirituall rocke, and the rocke was Christ. It cannot be said that they did eate & drinke of the same in respect of the signes: therefore it must needes be vnderstood of the thing signified, which is Christ. And so *St. Augustine* saith, *Those Sacraments were different*

Mat. 3. 11.

Hieron. ad Heb. dib. quæ. 2.

1. Cor. 10. 3. 4.

*different from ours in the signes, but equall in the matter signified.* Now, if the Israelites did by vertue of their Sacraments eate and drinke Christ spiritually in the time of the Lawe, who will doubt but the Church and children of God doe so in the time of the Gospell? And St. Pauls drift in that place is, by shewing the equality of the Sacraments, to wreat a vaine buckler of defence out of the hands of the Corinthians. For they were ready to obiekt their priuiledges as a *Supersedeas* to Gods iudgements, esteeming their case to be better then the Israelites, in respect of those diuine priuiledges: but the Apostle shewes them their error, & layes open the vanitie of their conceit of safety, by manifesting, that the Israelites were insconced with as strong bulwarks, and inuested with as great priuiledges as themselves, in regard of the substance of the Sacraments, notwithstanding vvhich, the wrath of God did breake forth vpon them. And what else could the Corinthi-



rinthians expect, if they were culpable in the same kind?

W<sup>h</sup> Againe, the Sacraments are not onely signes to demonstrate, but seales also to ratifie the word of promise. And indeed there cannot be a more liuely comparison to set forth the nature & difference of the Word and Sacraments. For the Gospel may fitly be compared to a Charter, or to a Will and Testament, and the Sacraments to the seales, whereby the legacie of eternall life bequeathed in the Gospel to all the faithfull is ratified. But this comparison *Bellar- mine* quarrels, & calls a foolish comparison. His reason is, Because a seale should of it selfe be better knowne, giue power and honour, and adde authority to the writing, whereas the Word of God is by it selfe of absolute authority, & the Sacraments of none at all, without the testimony of the Word. Yea, saith he, *Wee doe not read in any Apostle or Euangelist, that the promises of God are sealed vpon to vs, except peraduenture in the Go-*

G

spell

*Bellar. Prefa. ad controuer. de Sacramentis.*

*Ob signari promissiones nusquam legimus, nisi forte in Euangelio secundum Lutherum. Bellar. ubi supra.*

Rom.4.11.

*Aug. de vera Relig. cap. 17.*

*Et August. epist.*

*203 ad Maximinū. And so*

*Clemens Alex. calls the*

*Sacrament,*

*Strom. lib. 2.*

*Tertul. calls*

*Baptis. signaculum fidei. lib. de*

*spectac. 24.*

*spell, according to Luther.*

In which scornfull speech, tis hard to say, whether the Iesuit shew himselfe more ignorant or impudēt. For the comparison is diuine. Saint Paul shewes in the fourth to the Romans, that *Abraham receiued the signe of Circumcision, as the seale of the righteousness of faith.* And as the legall Sacraments were scales of the Couenant, so are the Euangelicall which succeed them in that kind, as Saint *Augustine* saith; and so diuerse other ancient Fathers call them.

But I would know of *Bellarmino*, how a seale is a thing better known then the Charter, or what power it hath without some writing? If the Iesuit should haue had the Popes seale or Bull to a blanke, hee would haue found small power or vertue in it to him for a Cardinallshippe; whereas a writing without a seale, may be knowne to be a mans deed, expresse his mind, and carry with it in some cases, power to conuey a gift or legacie.

Who

Who doubts but that the bare Word of God is of sufficient authority, and yeelds great assurance? Yet (as the Apostle saith) *God being willing more abundantly to shew unto the beeres of promise, the stableness of his Counsell, bound himselfe by an oath:* So I may say, that the Word of God written, is the *Word of Truth*, like the writing of a faithfull man; his promises are *Yea* and *Amen*, & shal surely be accomplished. Yet as the Rainbow was giuen for a full assurance of the worlds preferuation from a generall Deluge (which should haue been ratified if there had neuer been Rainebow:) So the Sacraments are giuen as scales of the Couenant of Grace and saluation, which G O D hath made to his seruants, that hauing both his hand and scale, their faith might more fully bee strengthened. Therefore for *Bellarmino* to scoffe at the title of a scale, and applyed to the Sacrament, is great impiety, and to quarrell the Comparison, is grosse impudency.

Heb. 6. 17.

1. Tim. 2. 15.

2. Cor. 1. 20.



Mat. 5. 6.

Iohn 6. 51.

Verse 53.

The truth of this presence of Christ in the Sacrament will more fully appeare, if wee consider the liuely analogy betweene the soule & the body. For as the body hath through the soule a naturall life, so hath the soule through grace a spirituall. As the body is subiect to hunger, so is the soule. As the body doth languish and pine away without corporall food, so doth the soule without spirituall nourishment: and therefore the one as well as the other must be preserued by meanes. Now the same that corporall food is to the body, Christ Iesus is to the soule of the believers, according to that in the sixt of *Iohn*, *I am the living bread which came downe from heauen, if any man eate of this bread, he shall live for ever.* And on the contrary, *Except wee eate the flesh of Christ, and drinke his bloud, we can haue no life in vs.* As certainly therfore as our bodies are made partakers of the outward elements, so certainly are wee assured, that being duly prepared, our soules doe

doe feede vpon Iesus Christ. For, the cup of blessing which we blesse, is it not the Communion of the bloud of Christ? and the bread which we break, is it not the Communion of the Body of Christ?

1. Cor. 10. 16.

Now albeit Christ is truely in the Sacrament, yet is hee not locally there, according to the conceit eyther of Consubstantiation or Transubstantiation. For the body and bloud of Christ are not present to the elements, but to the Communicants. There is onely a symbollicall & rational vnion betwixt Christ and the Elements, but the spirituall and reall vnion is betwixt Christ & his members. *Andradus* saith well; If Christ were locally present vvith the elements, as Consubstantiators hold, then he should haue said, *In hoc loco est corpus meum*, My body is in this place: and should hee not haue said so, if he bee there by Transubstantiation? The truth is, that as the Sunne and other celestiall bodies, remaining in their proper spheres, doe

*Andrad. Ortho. expl. lib. 7.*

*Calu. Institut.  
lib. 4. ca. 17. sec. 7.*

communicate their light and influences to the terrestriall : So Christ being in heauen, doth by his Spirit in a most inexplicable manner communicate vnto his Church on earth, the influence of grace, yea communicates himselfe.

The doctrine of Transubstantiation cannot be maintained, without many impieties and absurdities. It is iniurious to God, in attributing to a mortall and sinful man such a marvellous, yea transcendent demonstration of that diuine attribute of omnipotency. For as GOD is shewed to bee Almighty in making heauen and earth : so of all the creatures on earth, man being most excellent, and amongst men our Saviour Christ, to ascribe to the Priest the making of him, doth derogate from God, and attribute to man that omnipotency wherof he is most vncapable. It is inglorious to Christ, ascribing vnto him a fantastickall body, like the Manichees, and such other heretikes. Yea, it vtterly overthrowes,



throws, by diuers consequences, the humane nature of Christ, and consequently doth demolish a principall foundation of our faith. What greater indignity can be offered to that blessed body ( which *Ioseph* of Arimathea so religiously imbalmed, and God himselfe so carefully preserved from corruption) then to expose it to moulding, stinking, yea to be turned into an excrement, and to be deuoured of rats and mice? Indeede, Pope *Innocent* the third hath helped one absurdity with another, affirming that the body of Christ, being eaten by the myse, is retransubstantiated into bread. What baser iniury can be offered to Christ, then this, that a man should haue power to make him, & a mouse to marre him? Transubstantiation ouerthrowes the grounds of Philosophy, inferring a Platonicall Idea, and granting Accidents without a subiect: which conceit *Bellarmino* would defend by instance of light created, and remaining three daies without any sub-

G 4

iect.

*Ioh.* 19. 20.

*Acts* 2. 27.

*Durand Rationale diuin. lib. 4. cap. 41.*

*Bellarmin. de Euchar. l. 3. c. 24. Gen. 1.*

*Perer. in Gen. lib.*  
*1. pag. 95.*

*It were in prima*  
*effectione, insti-*  
*tutione & dispo-*  
*sitione ad mira-*  
*culi confugere,*  
*cum illis non sit*  
*opus. Perer.*  
*Bellar. de gratia*  
*primi hominis.*  
*cap. 19.*

*Gen. 17. 10.*

*Exod. 12. 11.*

*Tit. 3. 5.*

*Tertul. aduer.*

*Marc. lib. 1. et 4.*  
*de anima cap. 17.*

*Hier. in Mat. 26.*

*Amb. de Sacram.*

*lib. 4. c. 5. & de*

*ijs qui initiantur.*

*cap. 9.*

iect. But *Pererius*, a learned Iesuite, doth vpon good ground of reason impugne it, in his Commentaries vpon Genesis, bookes much commended by *Bellarmino* himselfe.

There needs no better argument or artillery to cast downe this Idol, then that which the Romanists hold for their principall pillar to support it: namely, these words of the Apostle, *Hoc est corpus meum*, *This is my body*. For Sacramentall speeches are to be taken sacramentally, as many places both of the old and new Testament doe manifest: Circumcision is called the Couenant, the Paschall Lambe the Pascouer, and Baptisme is called the Lauer of Regeneration: whereas they are onely externall signes of those sacred things. And that these words being Sacramentall are so to bee vnderstood, it cannot be denied by any, without begging that which is in question. Neyther is it to bee contemned that diuers of the ancients haue so expounded them, namely, *This is my body*, that

is.

is, a figure, a representation, or signification of my body. And S. Austins reason, annexed to his assertion, in this matter is very pregnant. The Sacraments, usually, in respect of the resemblance they haue of the things signified by them, doe take the names of the things themselves. Now if we vnderstand these words on this manner, the speech cannot be hard to any, but those who are hard of vnderstanding, as S. Austin speaks in a like case.

There is nothing more frequent in the Scripture, then this kinde of trope, namely, to take *est* for *significat*, but to vnderstand by *est*, *mutatur*, this is my body, that is, it is changed into my body, is vvithout instance or example: and it is to bee obserued, that those who doe vrge a change in the Eucharist, are not able to say *whether it be formall, substantiall, or of some other kinde*. True it is, that some of the ancient Fathers doe speake of a change, but what that is, S. Ambrose shewes by diuers

Aug. in Ps. 3. &  
31. Bern. de assu.  
Marie jer. 5.

Aug. epist. 23.

Ipsi erūt duri, nō  
sermo. Aug. in Ps.  
98.

Gen. 41. 26.  
Gal. 4. 25.

P. Lumb. sent. lib.  
4. dist. 11. A.

Ambr. de sacra.  
lib. 4. ca. 4.



Exod. 15. 25.

*Caietan.**Biel.**Fisher, &c.*

\* *Bellar. de Eu-  
char. lib. 3. ca. 23.*  
saith this was  
*opinio probabilis.*  
*De Consecrat. 2.*  
*dist. Ego Bereng.*

uers similitudes : as namely, when a naturall man by Regeneration becomes a new creature, and the bitter waters by *Moses* casting in the wood became sweet : which changes yeeld no alteration of the substances, but of the qualities. And indeed we should rather labour to find a change in our selues by the elements, then in the elements themselves. If we obtaine our regeneration by the vertue of Baptism, without any substantiall change of the element, why may wee not as well have spirituall nourishment by the Eucharist without any such change?

But why should any man stand to dispute that which hath no ground in the Scriptures, as diuers learned Papists haue confessed; And vvas neuer held a dogmaticall point of Faith, till the Councell of \*Lateran; as *Scotus* a great Schooleman, and others haue acknowledged? Which Councell, how vnworthy of respect it is, may appeare, in that it caused *Berengarius* to confesse in plaine termes,

termes, that *Christ in the Sacrament* is sensibly handled with the hands of the Priest, broken and torne in pieces with the teeth of the faithfull. The credit of which Councell *Bellarmino* seekes to maintaine with the losse of his owne; For hee cites some places in *Chrysostome*, where the like phrases are vsed; But who knowes not, that there is great difference betweene a hyperbolicall *Encomium* in a declamation, ( which are very frequent in *Chrysostome* ) and a solemne recantation and confession, as in the case of *Berengarius*? the one admits any Rhetoricall florishes; the other requires the greatest playnnesse that may be.

But my purpose is not to dwell vpon matter of Controuersie, but rather matter of comfort, and onely to giue a touch of the truth, that thereby I may make the positieue doctrine more cleare and euident.

This Doctrine of Christs presence in the Sacrament yeelds many excellent vses.

First,

*Bellar. de Euch.  
lib.3. cap.23.*

*Rhemist. Annot.  
in Ioh. 6. 58.*

First, the world may witnes with vs, how slanderous the Papists are, who charge vs to hold, that there is nothing in our Sacrament but a bare piece of bread, & say, that our wine is but common wine. For wee doe confidently belieue, and constantly teach, that the Sacrament doth as well consist of the body and bloud of Christ, as it doth of bread and wine; and that the one is receiued by the worthy Communicant, as well as the other. And albeit the substance of bread & wine doe remaine in the Sacrament; yet are they not esteemed of vs as common bread & wine; but, being sanctified and set apart to a sacred vse, are holy. Though a Charter granted from the King, in respect of the outward matter, be onely inke and waxe, and parchment, yet in regard of that which is contained in it, and conveyed by it, we do not call it a bare piece of parchment, but by a more fit and worthy name, we stile it The Kings Charter: So albeit the Sacrament,



ment, in regard of the outward elements, is but bread and wine; yet in regard of the inward grace conueyed and confirmed to vs by it, we call it, as there is iust cause, the blessed Sacrament; yea, speaking sacramentally, wee call it the body and bloud of Christ. And if we differ from the Romanists concerning the manner of Christs presence, let them not blame vs, whilest they differ amongst themselves as touching that point. And their contending for Transubstantiation might find somewhat the more fauour, if they could shew what further benefit is receiued by the carnall eating of Christ, then is by the spirituall; seeing that many who thronged, touched, kissed him, receiued no good thereby.

Againe : 2. heere the loue of Christ is manifested, in that he finds nothing too dear for his Church, no not himselfe; who, as he gaue himselfe to death for vs in his passion, so hath hee also giuen himselfe to vs in the Sacrament: he dranke the bitter  
cup.

cup in the garden, and tasted the gall and vinegar vpon the Crosse, but behold, hee hath prepared a better cup for vs to taste of.

Psal. 23. 5.

Chrysost. ad Pop.  
Antioch. hom. 60

Bernard de Cana  
domini.

I. Cor. 16. 22.

If God did shew kindnesse to David in preparing a corporall table for him, how much loue hath Christ shewed in preparing this spirituall table for vs? Chrysostome saith notably, Christ is not like a Mother which puts forth her child to nurse, *sed proprio sanguine nos pascit: but feedes vs with his owne precious blood.*

Therefore I may say in admiration of this mercy, vvhich Bernard, *Unde hoc, pissime Iesu? Whence is it, O most holy Iesus, that thou shouldest afford vs this fauour, to giue vs thine owne body and blood for the nourishment of our soules? Surely forth of thy abundant loue. If therefore any one loue not the Lord Iesus, Anathema maranatha; Let him be accursed.*

Againe, seeing we doe truely receiue Christ in the Sacrament; hence our vnion with him is strengthened. As he by our incarnation was made  
flesh

flesh of our flesh, and bone of our bones: so by the blessed Sacrament wee are made flesh of his flesh, and bone of his bones. Euery sonne of *Adam* hath his portion in that naturall vnion; but onely the Sonnes of God are partakers of this spirituall. Tis true, that we are vnited to Christ by the preaching of the Word, but the especiall confirmation of that vnion is by participation of the Sacrament. For hereby Christ is so made ours, that he dwells in vs. That we may be ingrafted into Christ, we must haue Faith through the Gospell, but that like good Cions, we *may abide in him, & bring forth much fruit, the Sacrament* is very necessary. S. Paul calls this our vnion with Christ, a great mystery, and I may call it a gracious mystery. For hereby vvee haue satisfied the iustice of God in Christ our head; hereby we receiue the influence of grace from Christ, as the body receiues sense and motion from the head. *Nos vitam habemus ab hac Vite*: wee haue life  
from

Heb. 2. 6.

Iohn 15. 5.

Eph. 5. 32.

Cyrl. in Ioh. 13.  
cap. 10.



1. Cor. 3. 22.

Iohn 17. 21.

Vers. 24.

from this vine, as Cyril saith. Hereby wee haue an interest in all comforts, both corporall and spirituall; *Whether it be Paul, or Apollos, or Cephas, or the World, or life, or death; vvhether they bee things present, or things to come, euen all are ours, because we are Christs.* Yea this our present vnion vvith Christ in the Kingdome of Grace, yeeldes full assurance of our future vnion vvith him in the kingdome of glory; according to his heauenly petitions in the seuen-teenth of *Iohn*, where he first prayes *that all the faithfull may bee one vvith him and the Father*; and presently after, *Father, I will that they which thou hast giuen me, be vvith me where I am, that they may behold my glory.* So that now by the Sacrament wee behold Christ as in a myrror, but hereafter vvee shall see him face to face; now hee feedes our soules vvith his body and bloud, but then shall hee beautifie both soule and body with endlesse glory.

Againe, seeing that Christ Iesus  
is

is offered in the blessed Sacrament to be the food of our soules, those are iustly reprov'd, who beeing graciously invited, refuse to come to so blessed a banquet. *Wisedome*, saith *Salomon*, *hath builded her a house, she hath killed her fallings, mingled her wine, and prepared her table*; behold her dainty and diligent preparation. Yet cannot the same preuaile vvith many; but as they in the Gospell being bid to the marriage, *made light of it, absented and excused themselves*, one by his Farme, another by his Oxen, and another by his marriage: so doe many esteeme too meanely of this heavenly Feast, and haue their severall excuses; one wants leasure, another wants clothes, another wants charity, and I may say, they all want grace. Hast thou leasure to fill thy body euery day, and wantest thou leasure to feed thy soule? Our Sauour giues thee better counsell, *Labour not for the meat that perisheth, but for the meate that indureth to eternall life*. It is not the outward appa-  
H rel,

Prou.9.1.

Mat.22.5.

Iohn 6.27.

Rom. 13. 14.

*Ad Pop. Antio.  
Homil. 61. & in  
epist. ad Ephes.  
Hom. 3.*

Numb. 9. 7.

rell, but the inward ornaments that must make thee gracious in the sight of God. Heere is the best garment, if thou wilt put it on, *even the Lord Iesus*. Art thou not in charity? wilt thou, by cherishing a froward spirit, depriue thy selfe of this sweet comfort? who doth not pittie the folly of little children, that for curst stomacke refuse their meate? but how much more are those to bee pittied, whose vncharitable disposition depriues them of the Food of their soules? In the meane time, how canst thou who art vncharitable pray? For as *Chrysostome* saith, *Non es communione dignus, ergo nec oratione*. If thou be not fit to communicate with the Church, thou art not fit to supplicate the Lord.

We reade in the booke of Numbers, that it troubled certaine men to bee disabled for celebrating the Passeouer; and so should it grieue a good Christian heart to bee any way hindered from receiuing the Communion. If our spiritual wants  
were



were as sensible as our corporall, wee could not chuse but hunger & thirst after the Sacrament: but as bad humors in the body doe kill the appetite, though the meat be daintie, so our inward corruptions doe make flatte our affection to this food, though it be heauenly.

It is dangerous for a healthfull man to forsake his food, and for a sicke man to refuse his physike. Behold, the Sacrament is both food & physike to the Soule, it is foode to the strong, and physike to the weak: what assurance can there be of the spirituall life and health to him that refuseth it? But alas for pittie, how many are there who neglect this blessed meanes of life and health, & so doe sin against their owne soules? Remember the doome of those excusers in the Gospell, *I say vnto you, that none of those men which were bidden, shall taste of my Supper.*

Luk. 14. 24.

Againe, seeing that Iesus Christ is the especiall matter of this Sacrament, those are very worthy of re-  
H 2      prooffe,

prooffe, who profane and abuse it. The more sacred and precious the ordinance, the more odious and pernicious is the abuse and prophana-  
tion thereof. *Procul, ô procul este pro-*  
*fani.*

The Papists doe charge vs with dishonouring of the Sacrament: but if any profellor of the Gospel can be shewed to haue so profaned it as diuers Papists: yea some among the Popes haue done, let him beare the extreamest degree of reproach that can be cast vpon him. What more ordinary with them, then to make it a bond of secresie for shedding of blood, and a mystery of iniquity to confirme them in their cruell and trecherous designs? So was *Iargui* confirmed, who made assault vpon the Prince of Orange, as appeareth in the printed discourse touching that businesse.

So were diuerse confirmed and combined in that late horrid and hel-  
lish Gunpowder treason, as appea-  
reth by diuers voluntary cōfessions,  
and

& depositiōs. What greater dishonor  
could be offered to our Saviour, or what  
viler profanation to the Sacrament,  
thē to abuse such a sacred ordinance  
to so savage and barbarous designs?  
Yea, some of them haue not sticke  
to make that a means for poysoning  
the body, which Christ ordained  
for the preservation of the soule. As  
*Platina* writes of *Henry* the Empe-  
rour, that hee was poysoned by a  
Monke in receiuing the Eucharist.  
Yea (that which would make a man  
almost amazed to consider and trem-  
ble to write.)

Cardinall *Benno* reports of Pope  
*Gregory* the seuenth, called *Hilde-  
brand*, (hee might well be called a  
brand of hell) that he demanding  
of the Eucharist resolution of diuers  
questions, as the Gentiles were wont  
to doe of their Idoles, and receiuing  
no answer, cast the Eucharist into  
the fire. Oh horrible profanenesse  
of a vile wretch, worthy (as the hi-  
storian saith) himselfe to haue beene  
cast into the fire!

*Platina in vita  
Clemen. 5.* And  
who doubts  
but his Holi-  
nesse had a fin-  
ger in it?

*Les vies des Pa-  
pes Rom.*



Esa. I. 15.

Others there are, who albeit they come not to that height of impudencie and impiety, yet doe they offend in comming to the Sacrament carelesly, and receiuing it vnwoorthily. Men that celebrate the Sacrament, as those did their sacrifices in the first of *Esay*, hauing their hands full of bloud, and their hearts full of malice. As those sacrifices were an abomination to the Lord, so are these Sacraments.

Tit. I. 15.

Our Sauour said, It is not fit to put new wine into old vessels: and I may say, It is not fit to put holy wine into lothsome vessels.

How many alas are there, who profane and pollute these mysteries, by bringing with them profane soules? *For to them that are defiled and unbeleeuing, nothing is pure,* their hearts are like filthy caskes, vvhich marre all that is put into them.

Mat. 22.

Wee know the fearefull estate of him who came without a vvedding garment: when he was questioned, *Friend, how camest thou in hither? he*

was

was stricken speechlesse; and hauing no word of defence, being bound hand and foote, was cast into vtter darknesse. And this should terrifie all those, who come to the Sacrament without these ornaments of grace, which should make them gracious in the sight of Christ, and fit to be entertained at his table. When *Ioseph* came before *Pharaoh*, as we read in Genesis, *he changed his garments & shaued himselfe*: so is it our duty when we come into so great a presence, & to be partakers of such a holy ordinance, to put off the clothes of our corruptions which defile vs, and to shauce off the locks of vanities, which disgrace vs. I may say therefore to euery approaching Communicant in Saint *Iames* his words, *Cleanse your hands you sinners, & purge your hearts you double minded, and then draw neer to the Lord*. And your hearts must answere with *Dauid*, *I will wash my hands in innocency, and so will I come to thine Altar, O Lord*.

Gen. 41. 14.

Iob 9. 31.

Iam. 4. 8.

Psal. 26. 6.

Againe, seeing Christ Iesus is tru-

Psal. 78. 25.

Cypri. de Cæna  
Domini.

Iudg. 14. 14.

Bern. de Cæna  
Domini.

Sap. 16.

ly offred and exhibited in the Sacrament; the consideration thereof should stirre vs vp with an earnest desire to be partakers of it. It is said in the Psalme, They did eate the *bread of Angels*, which was a great prerogative: and Cyprian calls this, *Panem Angelorum*, the bread of Angels.

I may heere make a fit exposition of Samsons riddle, *Out of the eater came meat, and out of the strong came sweetnesse*: For out of the dead Lyon of the Tribe of Iuda, there comes to vs in the blessed Sacrament, most sweet & vnspeakable comfort. Here is *sanguis pretiosior balsamo*, that bloud which for the cure and comfort of the soule, is more precious then Balme. This is called by the ancient Fathers, our *Viaticum*; and fitly, for as the Israelites in their passage to Canaan had Manna, which yeelded *omne delectamentum*, all delightfull tastes. So, whilst wee passe this our pilgrimage, we haue the blessed Sacrament, which yeelds most heavenly



ly delectation.

Here is that King in the Gospell, which inuites his guests, saying, *Behold, I haue prepared my dinner, my oxen and my fallings are killed, and all things are ready.* For here is whatsoever good the soule of man can desire.

Math.22.4.

Here the Spirit and the Sponse do call to euery man to come and take of the waters of life freely. Other meates and drinks may suspend, they cannot quench hunger and thirst; but he that comes to Christ, & feeds vpon him, shall neuer hunger or thirst any more.

Reue.22.17.

Therefore, my brethren, I must say to you, as the Angell spake to Eliat, *Up and eate:* come with cheerfulness to this holy table. I doubt not but some of you haue found much heauely comfort by receiuing the Sacrament: So that you are able to say with the Psalmist, *Come and I will tell you what the Lord hath done to my soule.*

Ioh.6.35.

Psal.66.16.

Yet for your further comfort, I must

Cant. 5. 1.

Bern. de Cena  
Domi.Aug. cont. Faust.  
Manich. lib. 13.  
cap. 16.  
Et tract. 59. in  
Ioh.

must wish you to remember, that the banquet is onely begunne in this life, which shall be perfected in the life to come. When Christ shall say in heauen, as it is in the fift of the Canticles, *Come my friends, eate and be merry*. Now the Spouse hath Christ in *sacramento*, but then shee shall haue him *sine velamento*; now she receiues him in mysterie, then she shall enioy him apparantly. *Hic dulce preludium, illic nuptiale conuiuium*. Here is but the first course, like the prelude to a song, but there shal be the nuptiall banquet, kept with all ioy and heauenly harmony. Lastly, for asmuch as Christ is offered to vs in the Sacrament, it shal be very necessary that we examin whether, hauing receiued the Sacrament, we haue receiued Christ. Because, as Saint *Augustine* saith, there are many which eate *panem domini*, but not *panem dominum*. They receiue the outward signes, but not the inward grace. I will therefore deliuer a few, but infallible marks, wherby we may know

knowe whether wee haue receiued Christ.

First, where Christ is receiued he works mortification in the soule of the Receiuer, and abates the strength of those corruptions, which otherwise would be potent, and violent. So saith St. Paul in the eight to the Romans, *If Christ be in you the body is dead because of sinne, but the Spirit is life for righteousness sake.* As a good corrosiue eats away the dead flesh; so the body and bloud of Christ, do eat away the fleshly corruptions of dead works. Therefore Chrysostome calls Christ *curatorem animarum*, the Curer of our soules. And indeed where Christ comes, he makes a three-fold cure, he cures the hart, the hand, the tongue. He banisheth euill motions out of the heart, bindeth the hands from euill actions, and bridleth the tongue from euill speeches.

A second note of our receiuing Christ, is our viuification, & quickning of our soules to liue the life of God.

1. Cor. 13. 12.

Rom. 8. 10.

Chrysost. in Gen. hom. 1.

Bern. de Advent. serm. 5.



2.Reg.13.21.

Bern.in Cant.  
serm.17.

Ioh.1.16.

Gala.2.20.

Colof.3.2.

Mark.10.22.  
Luke 19.8.

G O D. For as the body of the dead man, by touching the bones of *Elizew*, receiued life: So by touching and tasting the body of Christ, our soules that were dead in trespasses, do liue the life of grace, & our selues are quickned to the performance of all Christian duties. For *vnxit Deus, ut ungeret*; therefore was he anointed with the oyle of grace, that of his fulnesse wee might all receiue grace for grace, both the grace of remission, and the grace of sanctification; so that we are able to say with Saint Paul, *Now I liue no more, but Christ liueth in me.*

A third note of our receiuing Christ, is our alienation and estranging from the world, according to that of St. Paul in the third to the Colossians, *If you be risen with Christ, set your affections on things that are aboue.*

The young man that onely came to Christ, would not part with his wealth being commanded, but *Zaccheus*, hauing receiued him into his house,

house, makes a voluntary offer of dispersing to the poore and making restitution. Thus if wee haue receiued Christ in our hearts, the World will be crucified to vs, and wee to the World. The greatest pleasures and profits of the world, will be dung and dross, euen vile in our estimation, in respect of him, and the heavenly comforts wee receiue from him.

4. Whosoever receiues Christ in the Sacrament receiues him into his heart, as *Zachew* did into his house, ioyfully. O blessed *Iesus*, saith *Bernard*, how oft when thou camst vnto me didst thou comfort my wounded conscience by pouring into it the oyle of gladnesse!

As the Sunne arising vpon our Horizon, makes it cheerefull & glorious: so the Sun of Righteousnes, when it riseth vpon the Horizon of a sanctified heart, causeth it to reioyce with ioy vnspeakable and glorious. Yea all the blessings of GOD are made comfortable to vs, as it was with those happy conuerts, who did  
cate

Luke 19.6.  
Bern. in Cant.  
serm. 32.

1. Pet. 1. 3.

Acts 2.46.

Chrysoſt. in Mat.  
hom.49.

Iohn 1. 12.

Rom.8.17.

Numb.13.24.

eate their meat together with glad-  
nelle and singlenelle of heart. For  
*ubi Chriſtus, ibi Angeli, ibi lux, ibi*  
*caelum*: Where Chriſt is, there are  
the Angels, there is *the light of Hea-*  
*uen, there is Heauen it ſelfe*. Yea, the  
priuiledges are excellent we obtaine  
by receiuing Chriſt. For as it is a  
meanes of our adoption, ſo is it a  
pledge of our eternall ſaluation. *As*  
*many as receined him, to them he gaue*  
*this prerogative to bee made the ſonnes*  
*of God. And if we be ſonnes, we are*  
*also heyres, yea coheyres annexed with*  
*Chriſt*. And as the Iſraelites had a  
taſte in the wilderneſſe, of the fruits  
of Canaan, which afterwards they  
did enioy more plentifully in that  
promiſed Land. So haue we in the  
wilderneſſe of this preſent vvorlde,  
the firſt fruites of that glory, which  
hereafter we ſhal enioy in the celeſti-  
all Canaan, moſt abundantly for  
euer.

A fiſt note of receiuing Chriſt, is  
our thankefulnelle of heart, ſtirring  
vs vp to cheerefull obedience. Da-  
uid



and hauing receiued reliefe from Barzillai, giues this charge to his sonne Salomon, *Show kindnesse to the Sonnes of Barzillai.* So Christ Iesus furnishing vs with this heauenly foode, may iustly challenge at our hands all that wee can doe to manifest our thankefull hearts for such a singular benefit. As the Kingly Prophet saith, *What shall I render to the Lord for all his benefits bestowed vpon me?* So must wee consult all the faculties of our soules, and enquire with what wee may present our Sauour Christ for this great mercy; and our conclusion must be his resolution; *I will offer to thee the sacrifice of thanksgiving, and call vpon the name of the Lord.*

1. Reg. 2. 7.

Psal. 116. 12.

Verf. 17.

Thus, if vpon the receiuing of the Sacrament wee finde, in some measure, the strength of sinne abated, grace augmented, our affections estranged from the world, our souls filled with heauenly ioy, and our hearts stirred vp to vnfeined thankfulness; then may we with marvellous comfort & assurance conclude, that

Luke 19.9.

that we haue truely receiued Christ.  
And to such a Communicant I may  
say, as our Saviour said to Za-  
chens, *This day is saluation  
come to this house.*

THE



# THE FOVRTH Sermon.

## The Forme of the Sacrament.

I. COR. II. 26.

*For as often as ye shall eat this bread,  
and drinke this cup, &c.*



Having spoken of  
the Author & mat-  
ter of the blessed  
Sacrament: It fol-  
loweth that wee  
consider the Form;  
which giues beeing and perfection  
I — to



*Facta Christi sunt  
genera Locutionis  
Aug. in Ioh.  
tract. 25.*

*Bellar. de sacram.  
lib. 1. cap. 19.  
Cusan. epist. 3. ad  
Bohem. de Com-  
munionem.*

to the matter, & without the which as the physicall matter would be like the Chaos, *rudis indigertaque moles*, so the matter of the Sacrament would be common bread and wine, without any sacred vse. Yea, as the soule is the forme and life of the body, so the forme is the life and soule of the Sacrament. Now this Forme consists of diuers actions exprest in the institution, and to be imitated in the celebration of the Sacrament. For if other actions of Christ are a kinde of speech for our direction, as S. *Austin* saith, certainly these are so to be conceiued in a more speciall manner, especially when there is a precept annexed to the actions, requiring imitation, as here it is. For, *Hoc facite, Doe this*, is referred to the whole action, as Cardinall *Bellarmino* truly writeth. So that the silly euasion of Cardinall *Cusanus*, making nothing for his present purpose, is no lesse absurd then false.

Christ saith, *Hoc facite, non hoc modo; Doe this, but not after this manner,*

ner, which is in effect, Imitate this forme, but not according to this forme.

Gregory of Valentia, and some others doe make these words onely, *Utic est corpus meum*, to be the forme of the Sacrament: but falsly, as afterwards we will shew. As the Forme of the Sacrament consists of the actions, so the actions are in number seuen, whercof fiue doe belong to the Minister, and two to the Communicants; according to the practise of our blessed Saviour and his Disciples, he representing the Pastor, they the people. First, Christ takes the bread: 2. He consecrates it: 3. He breakes it: 4. He giues it: 5. He shewes the vse of it. The actions of the people are these: 1. They take it: 2. They eat and drinke it. All which actions, like the visible matter of the Sacrament, haue reference to Diuine and Spirituall mysteries.

The first action of our Saviour is the taking of the bread, that hee might consecrate it, breake it, and

John 1.14.

Bern. in vigil. natal. dom. serm. 3.

Phil. 2.6.7.

deliuer it to the Disciples : which signifies his taking of our nature, that it beeing sanctified, might be broken with sorrow for satisfaction to God, and giuen to vs in the Sacrament for the comfort of our soules. So that heereby is represented the incarnation of our Christ, when the *Word did take flesh*. This action of Christ yeelds matter of admiration and consolation. First, here is great cause of admiration. For, as Bernard saith, *Deus & homo; Mater & Virgo*, One to be both God and man, one to be both a Mother and a Virgin, are great mysteries. If a mighty King should descend from his Throne, lay by his Scepter and his Diadem, and take vpon him (for some mans sake) the state of a base begger, would not this strike the hearts of the beholders with amazement? How can wee then without admiration consider, that our Saviour, who was equall with God, should descend from heaven, and cloath himselfe with the base shape of



of a mortall man, and take vpon him the forme of a seruant, for our sakes? Well might the Apostle say, *Great is the mystery of godlinesse, God manifested in the flesh, iustified in the Spirit, seene of Angels, preached vnto the Gentiles, and receiued vp into glory.*

1.Tim.3.16.

And as it yeelds matter of admiration, so doth it also of consolation. For this taking of the humane nature was for our sakes, that Christ might therein satisfie the iustice of God, and accomplish the worke of our Redemption, according to that in the tenth to the Hebrewes, *Burnt offering, and sacrifice for sin wouldest thou not haue, but a body hast thou prepared.* For it was expedient, that as man had sinned, so man shuld suffer and satisfie for the sinne. And therefore *be in no wise tooke the seed of Angels, but the seede of Abraham.* Yea, had not the Sonne of God been incarnate, all the men and Angels in heauen and in earth had neuer been able to satisfie the iustice of God. *Wherefore that which was impossible to*

Heb.10.5,7.

Hebr.2.16.

Rom.8.3.

the Law, because of the weakenes of the flesh, God sent his Sonne in the similitude of sinfull flesh, and for sinne condemned sinne in the flesh: that so sinne being punished in Christ, it might be pardoned to vs.

Mat. 1. 23.

Luk. 2. 14.

Thus Christ by taking our nature is become our *Emmanuel*, euen God with vs, yea God for vs. Therefore the Angels sent by God to publish the incarnation of Christ to the world, doe call it Tidings of great ioy, and sing that ioyfull Anthem, *Gloria in excelsis, Glory be to God in the highest beauens, peace on the earth, and good will towards men.* So that the Communicants, when they behold the Minister taking the bread, should for their instruction meditate with admiration, and comfort vpon the great mystery of Christs Incarnation.

Mat. 26. 26.

The second Action is the *Giving of thanks.* It is obseruable, that the Euangelists and the Apostle, speaking of this action, doe vse two different wordes: S. *Mathew* doth vse the

the word εὐλογίας, *he blessed*; Saint Luke εὐχαριστίας, *hee gaue thanks*; S. Paul both, the one in the tenth chapter, the other in this.

Luk.22.19.

Cap.10.16.

Cap.11.24.

Herevpon diuers doe confound the words, but diuersly. Some would haue both the words translated, to giue thanks. Others would haue them both translated to blesse, which may not bee: For though εὐλογεῖν may signifie the same that εὐχαριστεῖν yet that εὐχαριτεῖν should be rendred by εὐλογεῖν. I confesse with *Bellar- mine*, t'is very harsh. It is true that the Euangelists *Luke* and *Iohn*, relating the miracle of the five thousand fed with five loaves and two fishes, doe vse these two words seuerally: S. *Luke* hath, *he blessed*, S. *Iohn* hath, *he gaue thanks*. Yet this doth not necessarily inforce a confounding of the words, that both should signifie onely to blesse, or only to giue thanks; but in my iudgement doe rather shew a double action in that benediction, namely, *that hee both prayed and gaue thanks*. And so hee

*Valde durum est Bellar. de Euchar. 1. 10.*

Luk.9.16.

Iohn 6.11.



1. Tim. 4. 45.

Marke 14.  
verf. 22. 23.

doth in this matter of consecration. For these two parts of Inuocation, Prayer and Thankesgiuing, should in these actions, like *Hippocrates* twins, bee inseparable companions, according to the Apostles rule, 1. Tim. 4. *The creature is not to be refused, if it bee receiued with thankesgiuing: For it is sanctified by the Word of God and Prayer.* And as these two doe concur in the sanctification of our corporall foode; so doe they also in the consecration of our spirituall. And therefore S. *Marke* vseth both the words; So that our Sauior taking the bread in his hands, gaue thanks to God for the redemption of mankind, for the reuelation thereof by the Word, and the assurance of the same by the blessed Sacrament: And withall prayed, that whereas the bread & wine of themselves had no power or vertue for that spirituall vse, wherein they were to bee employed: It would please God, so to be present with his ordinance, that through his grace and blessing,

bleſſing the Sacrament might become a fruitfull meanes to confirme our vnion with Chriſt, and to ſeale vp vnto vs the work of our redemption.

Now from the Conduit pipe of this benediction, *Belhar* mine and the *Rhemists* would faine conuey their doctrine of Transubſtantiation: but herein they forget themſelues, and contradicte their owne doctrine. For they generally hold, that conſecratio is effected by theſe words; *Hoc eſt corpus meum*, *This is my body*. Now this benediction goes before euer Chriſt ſpeakes thoſe words; ſo that they muſt eyther reiect their maine ground of conſecrating by *hoc eſt corpus meū*, or deny that this benediction is operative to change the ſubſtances. But the trueth is, that conſecration is done by this *thankſgiuing & prayer*, as the ancient Fathers do generally teach, and conſequently not by a bare rehearſall of thoſe words, *Hoc eſt corpus meum*: as hereafter wee ſhall obſerue more fully.

Now

*Bellar. de Eucha.  
lib. i. cap. 10.*

*Iuſtin. Martyr.  
Apol. 2.  
Origen. Cont. Celf.  
lib. 8.  
Cyprian. de cena  
domini.  
Theodor. Dial. 2.  
Hier. epiſt. ad  
Euagrium.  
Aug. de Trin. lib.  
3. cap. 4.*

Iohn 17.19.

Psal.133.2.

Heb.5.9.

Now this consecration of the elements, by prayer and thanksgiuing, is a sanctifying and setting apart of them for a sacred vse, and consequently yeelds matter of much comfort. For by it is represented Christ Iesus sanctified and set apart by Almighty God, for the sanctification and saluation of mankinde; according to that in the seuenteenth of *Iohn*, *For their sakes do I sanctifie my selfe, that they also may bee sanctified through thy truth.* So that as the oyntment did descend from *Aarons* head to his beard, and went downe to the skirts of his cloathing: so the oyle of grace and gladnes is heereby deriued from Christ our head, to e-uery member of his body, and hee *being consecrate, is become the author of eternall saluation to all them that obey him.*

Againe, seeing that the elements of bread and wine are sanctified to a sacred vse, we must put a difference betweene them, and other bread and wine. For the bread after consecra-  
tion



tion is not common bread, as *Irenaeus* truly saith. As the gold, which was profane in the furnace, became holy when it was sanctified to the use of the Temple: so the bread which was by nature common, by consecration and use is made holy. As the waters of Iordan being sanctified by God for the cure of *Naaman*, were to be esteemed by him more excellent then all the Rivers of Pharphar and Damascus; And as the waters in Baptisme, being sanctified by prayer and thanksgiving, is more to be regarded, then any the most excellent and costly distilled waters in the world: so the bread and wine being consecrated for the Sacrament, are to be had in more reuerend estimation then any other whatsoever.

Againe, seeing our Saviour doth sanctifie the Sacrament by prayer & thanksgiving; this is an action for imitation. Yea, if he gaue thanks to God in our behalf, how much more should we doe so for our selues, who receive

*Iren. lib. 4. c. 34.*

2. Reg. 5.

receiue the benefit ? and from this duty of thanksgiuing the Sacrament hath that ancient name the Eucharist. And indeed this action doth yeeld approbation and commendation to the celebrating of the Sacrament in solemne congregations, where many ioyning together, their combined prayers and prayes doe more powerfully pierce the heauens, to send vp the sweet incense of thanks, and to bring downe the dew of grace vpon the congregation.

To conclude, seeing that the Sacrament is sanctified by prayer and thanksgiuing, we must bee carefull to vse it in a holy and reuerend manner. Is it blessed by prayer and thanksgiuing ? Let vs not profane it by vnworthy receiuing ; lest wee turne that blessing into a curse vpon our selues. As it was said to *Peter*, so may I say to euery Communicant, *Those things which God hath purified, pollute thou not.* And as the assembly at the Pascheouer was appointed to be a holy Conuocation, so

Act. 10. 15.

Numb. 28. 18.

So let our assemblies bee at this our Euangelical Passecouer.

The third Action is the breaking of the Bread. A man would thinke this a needlesse ceremony, but indeed it is very materiall. Therefore all the Euangelists, and the Apostle likewise doe diligently mention it. Yea, this action giues denomination to the whole celebration of the Sacrament, which argues that it is a ceremonie of great moment, and very worthy of obseruation. And reason, for it is very significant to represent the paines of Christes Passion; Not that his body was broken (which by diuine prouidence was preuented that the Scripture might be fulfilled) but to set foorth the intollerable torments, that Christ indured in his death, when he might iustly cōplaine, as it is in the Psalme, *Rebuke hath broken my heart.*

Hereby is set forth that which *Esaiah* speakes of, *He was wounded for our iniquities, hee was broken for our transgressions, the chastisement of our peace.*

Mat. 26. 26.  
Mark 14. 23  
Luke 22. 19.  
1. Cor. 10. 16.  
and 11. 24.  
Acts 20. 7.

Iohn 19. 36  
Exo. 12. 46.

Psal. 69. 20.

Esay 53. 5.



*peace was upon him, and by his stripes we are healed.*

In which place the Hebrew words are very significant, to set forth the extreme paines that Christ indured for our sakes; they imply the whip, the speare, the nayles, the thornes which did pearce the body, and the sword of sorrow which did wound the soule of our Sauour. Yea, this breaking of the bread, doth set forth the renting of the soule and body of Christ asunder.

This Action makes against the carnall presence, as indeed, almost euery passage in the institution doth. For the body of Christ is present onely as it is broken, but it is broken onely in mysterie, therefore it is present onely in mysterie.

John 19:32.

To breake the naturall body of Christ actually, were an act of great cruelty, & more extremity towards our Sauour in his glorious estate, then the rude souldiers shewed in his infirmity on the Crosse.

But concerning this action, the  
Papists

Papists are exceedingly distracted, not knowing what to affirme ; as whether it was bread , or his body which was broken. To say it was the body of Christ , were to make his body perpetually passible ; and to say it is bread after cōsecration, they are loth , because it ouerthrowes their locall presence. Therefore, these shelues of absurdities , vpon vvhich they doe cast themselues to maintaine their errors, should make them faile willingly downe the cleere channell of truth.

Againe, the necessary and significant vse of this action , condemnes the practise of the Romanists, who neglect the same , and giue whole cakes to the people. For as heereby they violate the ordinance of Christ, so doe they depriue the people of a comfortable and significant ceremonie.

*Iansenius* confelleth , that the Eucharist was wont to be broken , but faith he, *Now it is not so , lest any one should thinke he receiues lesse then another,*

*Vide P. Lum.  
Sent. 4. dist. 12.  
A. B. C. D.*

*Iansen. Concor.  
cap. 131.*

ther, or doubt that he receiues not whole Christ. But our Sauour Christ and the Primitiue Church, were much ouerseene, that could not thinke of these inconueniences : or else the Papists are too blame, that cannot teach their people better, or (which is the truth) these correcters of the Institution doe play the Impostors, who to maintain an opinion of their carnall presence, haue abandoned this comfortable action of breaking the bread.

Lastly, heere the Communicants must obserue, that when the bread is broken, and the wine powred out, they should then stir vp their hearts to meditate vpon the paines & Passion of Christ, and apply the same to their soules as a soueraigne cordiall of comfort. For his sufferings were for our sakes. His wounds, his stripes, his anguish of soule, and torments of death, were the blessed meanes to deliuer vs from the paines and torments of eternall death.

The fourth action of our Sauour is,



is, the giuing of the Bread and the Cup. This action, though it be not here expressed, yet is it implied in the word *Take*, and is plainly mentioned in all the Euangelists, vvhich speake of the institution of the Supper.

Mat. 26. 26. 27.  
Mark. 14. 22.  
Luke 22. 19.

This action is of great moment, for it representeth GOD the Father giuing his Sonne to vs, with all the merits of his painfull Passion, & perfect obedience. *Him hath GOD sealed*, as it is in the sixt of *Iohn*. As God by his eternall decree did ordaine Christ Iesus to be our Sauior, *who is the Lambe slaine from the beginning of the world*: So hath hee sealed vp this mercy vnto vs, in giuing vs the Sacrament. *And here is that loue of God, that hee sent his Sonne to be a reconciliation for our sinnes.*

Iohn 6. 27.

Reue. 5. 12.

1. Iohn. 4. 10.

This action yeelds matter of reprehension, of consolation, and instruction. First, from the person & action meeting together, namely, Christ giuing the Sacrament, I may well collect that it belongs onely to

K

the

Canon. 21.

Numb. 3. 10.  
Deut. 33. 10.

Hebr. 5. 4.

2. Sam. 6. 7.  
2. Chro. 26. 19.Tertul. de Coron.  
mil. cap. 3.Tom. 4. dist. 3.  
quest. 5. p. 2.

the Minister, who is Christs substitute, to giue the Sacrament. As none but he may take, bleise, and breake the Bread, so none but he may deliuer it; according to the Constitution of our Church.

As God by a speciall ordinance in time of the Law, did separate *Aaron* and his sonnes for offering of the sacrifices: so I may say in the Apostles words, No man may take to himselfe this honour, in the time of the Gospel, to administer the Sacraments, but hee onely, who hath an ordination to these sacred offices. Secular men haue smarted for meddling with sacred things; *Uzzah* for the Arke, *Uzziah* and *Saul* for their sacrifices, albeit they had faire pretences for their enterprises. Therefore *Tertul.* saith, *Eucharistiam nec de aliorum manu quàm presidentium sumimus.* *Gregory of Valentia* saith, that a Lay man may administer the Sacraments, for that the applying cause doth not concurre of it selfe to produce the effect. But his Position is vnfound, and

and his reason absurd. For although the applying cause doth not of it selfe concurre to the producing of the effect, yet by accident, and the ordinance of God it may and doth. Had any man beside *Ananias* put his hands vpon *Pauls* eyes, hee should not thereby haue receiued his sight. But *Ananias*, beeing ordained by Christ, for that imployment, his hands were the effectuall applicant cause to conferre sight to the blessed Conuert.

Act. 9. 17.

It is objected by some, that our Sauour said to his disciples, concerning the Cuppe, *Divide this among you*. But that is spoken of the Cup in the Passeouer, as euery one may easily perceiue, that will looke vpon the place in the Euangelist. For this is before any mention is made of the Supper.

Luke 22. 17.

Againe, this condemnes that lurching sacrifice, wherein oft times the Priest giues none to others, but retains al to himself. What is this practise, but the lighting of a candle to



Compare Psa.  
68.18. with  
Ephc.4.8.

put it vnder a bushell? For wherefore is the bread blessed and broken, but to be giuen? And in this wee must imitate our Sauior Christ, who receiued gifts, that hee might giue them.

Hab.2.4.

Luke 10.34.

Iohn 6.34.

It is no lesse absurd for a man to affirme, that another should receiue good by the Priests receiuing, (as the Rhemists teach) then to hold, that he may be fed by the meat another man eates, or be saued by another mans faith: which cōceits were very absurd and ridiculous: For a man must be nourished by his own meat, and *The must must liue by his owne faith.* Therefore the faithfull Minister of Christ, must be like the good Samaritan, who did not onely prepare, but poure in the Wine, and the feruent Communicant must say, *Lord, enermore giue vs this Bread.*

Againe, this makes against the Romish Reseruatiō; for the Sacrament is consecrated to be giuen and receiued, not to be reserued. The  
ancient

ancient practise of the Church doth  
controle this vaine corruption. St.  
*Hierom* shewes that, which in all  
probabilitie was the generall cu-  
stome of the Primitive Church,  
whilst their loue feasts called *αγάται*  
after the celebration of the Supper,  
were in vse: namely, that what re-  
mained of the Eucharist, was spent  
with their other meats and drinks in  
these feasts. And after the abolish-  
ing of those common Suppers, wee  
find for some hundreds of yeeres the  
practise of Churches, though diffe-  
rent, yet vtterly against reseruati-  
on. For *Origen*, who liued in the second  
hundred yeeres after Christ, writes  
that in his time, what remained of  
the Eucharist was burned. And *E-  
uagrius*, vpon occasion of relating a  
miracle that happened in the dayes  
of Bishop *Menas*, (who succeeded  
*Epiphanius*) writes, that it was an  
ancient custome in the Church of  
Constantinople, that if any part of  
the Sacrament remained, the young  
youth which frequented the schooles

K 3

did

*Hiero. in 1. Cor.*  
*11. In ecclesia*  
*communem cenā*  
*comedentes pari-*  
*ter cōsumebant*  
*De hisce post cenā*  
*epulis, loquitur*  
*Chrys. in 1. Cor.*  
*hom. 27. prope fi-*  
*nem.*

*Peracta pietatis*  
*celebratione con-*  
*sumitur. Aug. de*  
*Trin. 3. 10.*  
*Origen in Leuit*  
*hom. 5.*

<sup>a</sup> About 400.  
yeeres after  
Christ.

*Vetus fuit con-*  
*suetudo Constā-*  
*tinopoli. Euag. lib.*  
*4. cap. 35.*

*Canon trib. grad.  
dist. 2. de Consec.*

did eate it. But what speake I of the Churches practise against Romish reseruatiō, when Pope Clement himselfe, besides his expresse prohibition, hath a caueat that onely so much be consecrated as may at that time be spent.

Againe, this action of Giuing the Sacrament makes against oblation. For the vse of the Sacrament is, that it be giuen to the people, not offered to God; this beeing a maine difference betweene a Sacrifice and a Sacrament, that in the one wee giue to God, in the other God giues to vs. And it is very obseruable against the Church of Rome, which stands vpon her reall Altars and Sacrifice, that if any such had remained, St. Paul, who was diuinely wise in pressing and proouing the poynts hee had in hand, did strangely neglect a forcible argument, in not requiring maintenance to the Ministers for their seruing at the Altar and offering Sacrifice, it beeing (as the Rhemists say) the principall act and worke of priest-hood.

*Rhem. Annot. in  
Luk. 22. 19.*



hood. Yea, if any such altars and sacrifice were remaining, did not hee make a needlesse change of the office of the Priests vnder the Law, & the Ministers vnder the Gospel, saying, *As they which wait at the Altar, are partakers with the Altar: so they which preach the Gospel, should live of the Gospel?*

1. Cor. 9. 13.

Againe, this checks that nice curiosity of the Romanists, who contrary to the ancient custome of the Church, doe put the Sacrament into the mouthes, not giue it into the hands of the Communicants. Yea, their scrupulous nicenesse, who require, that they should not willingly touch it with their teeth, but only dissolue it with their tongues. Whereof I know not what reason can be rendred, except they doubt the deuill might be in their Eucharist, and doe some mischiefe to the receiuer for byting of him; as it is in that fabulous story of *Gregories*, cited by the Rhemists: where the deuill entring into a vvoman that bit

*Euseb. hist. lib. 7. cap. 8.*

*Rhem. Anno in 1. Tim. 4. 5.*

*Ego, quid feci?  
sedebam super  
lactucam, et venit  
illa et momord  
me. Greg. dial. li.  
1. cap. 4.*

Luke 19.8.

Mark. 6. 23.

Math. 4. 9.

him in eating of Lettice, and beeing reprooued for it, answered, *What haue I done? I did but sit vpon the let- tice and she came and bit me.*

Secondly, as this doctrine yeelds matter of confutation, so doth it also of consolation. For here is represen- ted the best and greatest gift that e- uer was giuen to the sonnes of men, euen the Sonne of G O D himselte. That is a great gift which *Zaccheus* spake of, *Behold, the one halfe of my goods I giue to the poore.* That is a greater which *Herod* promised to the dancing Damsell, *Whatsoeuer thou shalt aske of mee, behold I will giue it, euen to the halfe of my king- dome.* But that the greatest of all, which that prodigall giuer offers to our Sauour, when shewing him all the Kingdomes of the world, hee said, *All these will I giue thee, if thou wilt fall downe and worship mee.* Yet behold all those gifts, had they been in their purpose and power to dis- pose, are of infinite lesse value then this transcendent gift. Therefore S.

*Iohn,*

*Iohn*, when hee speakes of it, doth single and set it forth with an Emphasis, *Sic Deus dilexit mundum*, So God loved the world: whereupon *Chrysostome* saith, *Sic Deus dilexit?* Did God so love the world? *Dic beate Iohannes, quomodo sic?* tell vs, O blessed *Iohn*, how was that So? Euen that which followeth, So God loved the world, that hee gaue his onely begotten Sonne, that whosoever beleued in him should not perish, but haue everlasting life. Loe heere the greatest gift that heauen could yeeld, or the earth desire. Blessed therefore be the Giuer, and blessed be the gift for euermore.

Thirdly, this giuing of Christ in the Sacrament; yeelds matter of instruction. For this gift of God to vs must stirre vp our hearts and hands to giue praise and thanks to him, and to study with the Prophet what we should render to the Lord for this admirable benefit: yea, seeing God hath not spared his owne Sonne, but giuen him for vs to death, we should thinke nothing too deare for the testificati-  
on

*Iohn 3.16.*

*Chrysost. in Genf.  
hom. 27.*

*Psal. 116.12.*

*Rom. 8.32.*



Rom. 12.1.

on of our thankfulnesse. Wee are bound *by these mercies of GOD,* to *give up our bodies a living sacrifice to him.* Euen to consecrate our selues, our soules and bodies, and all that we haue and are, to his seruice, who hath vouchsafed vnto vs forth of his abundant mercy, this inestimable gift to our exceeding comfort.

The fift action of Christ, and consequently of the Minister, is that which I call verball, as comprehending words of promise; *This is my body which is given for you; This cup is the new Testament in my blood, which is shed for you.* In which our blessed Sauior doth necessarily shew the vse & benefit of the Sacrament, performing therein the office of a carefull Physician, in preparing a medicine, prescribing to his Patient the vse, and shewing the vertue of it. Necessarily I say, for albeit the Sacraments are *visible words*, yet must they also haue audible words annexed to demonstrate the vse of them; else will they be but dumbe shewes.

Which

Aug. in Ioh. tract.

89.

Which president of Christs doth iustifie the practise of our Church, that appointerh those words to be used in the deliucry of the Sacrament. If any man obiekt, he knowes these things before; I answere, that our weakenesse considered, we had need not onely to haue the vnderstanding informed, but the memory also reuiued, and the affections stirred vp for our better meditation of these mysteries. So that this stirring of vs vp by these words, may be like the Angels stirring of the poole of Bethesda, that the Sacrament may yeelde vertue for the cure and comfort of our soules.

In this verball action I will briefly explaine the words. Concerning the first, *This is my body*, I haue shewed by conference of Scriptures, and testimony of Fathers, that the same are a tropicall speech, and import thus much, *This is a figure, a signe, a representation of my body*. In the other there are diuers tropes. First, where hee saith, *This cup is the new testa-*

Iohn 5.4.

*Testament in my blood.* Euery one knowes there is a Metonymy of the subiect, the cup being taken for that which is in the cup.

Againe, there is another trope in the word *Testament* : For the cup or wine in the cup is the Testament, onely as Circumcision is the Couenant ; that is, a signe of the Couenant. And indeede this Testament and Couenant are both one : and so the Hebrew word *Berith*, and the Greeke *Diatheke* doe signifie : For that which is called *Berith*, a Couenant ; \* is called *Diatheke*, \* a Testament. The reason of this appellation ariseth partly forth of Sacramentall phrases, partly forth of a reference and resemblance of *Moses* speech, when sprinkling the blood, he calls it the blood of the Testament.

Neyther is this manner of speech a stranger to humane writers : For *Homer* calls their sacrifices ὅρκια θεῶν, the faithfull leagues of their gods. But here it may be questioned why it is called the new Testament,

or

\* Gen. 17.10.

\* Acts 7.8.

And Hieron.in  
Zach.9.11. ren-  
ders the word  
*Berith*, *testamen-*  
*tum*. And in his  
exposition he  
saith, *Testament*  
*sive pacti tui.*  
Heb. 9.20.  
*Homers Illiad.*



or Couenant, seeing the same is very ancient, beeing made in Paradise to *Adam*, renewed to *Abraham*, witnessed by the Prophets, figured in the sacrifices? I answer, it may be called a new couenāt in diuers respects.

First, in regard of the matter, the one being a Couenant of workes, the other of Grace.

Secondly, in regard of the manner, and so it is the new Couenant, as our Sauour calls his precept of Loue, A new commandement. For as that commandement is called a new commandement, because it is newly reuiued, and more effectually vrged then before: so this Couenant may be called a new Couenant, because it is more plainly renewed, & more powerfully confirmed to the Church of God.

Thirdly, it is called the new Couenant, in regard of the Minister; for *Moses* was Minister and Mediator of the old Testament, being the seruant of God: but *Christ* is the Minister and Mediator of the new Testa-

Gen.3.15.

Gen.17.2.

Act.10.43.

Iohn 13.34.

Testament, beeing the Sonne of God.

Fourthly, it is so called in regard of time, the one containing a promise, the other shewing an accomplishment thereof; the one premonstrating Christ to come, the other demonstrating him already come.

Fiftly, in regard of the new form or ceremonies wherein it is set forth: Not in those legall types, as the bloud of Bulls and Goates, but in the elements of bread and wine, which doe liuely represent the body and bloud of the Sonne of God as without spot.

Heb. 9.11.12.

Thus the words being cleared; Frō hence we may infer, that seeing the Sacrament is called the Couenant of Christ, wee must haue the hand of Faith to apprehend it. For there is a mutuall relation betweene *fides* and *fœdus*: as *Assuerus* holds out his golden Scepter, so Queene *Hester* must draw neere and touch the top of it; as God tenders to vs a Couenant of mercy, so wee must reach forth

Hest. 5.2.

forth the hand of Faith to lay hold vpon it. Yea, this Couenant requires also the hand of obedience. For there must bee a mutuall stipulation concurring betwixt God and man in this case. As God doth couenant with *Abraham* to be his all-sufficient God : So *Abraham* must couenant *to walke before God and be upright*. Now, if we haue this hand of Faith to apprehend, and this hand of Obedience to demonstrate our apprehension, then happy, and thrice happy are we, all the promises and Couenants of God shall bee to vs in *Christ Iesus, yea and Amen*.

Gen. 17. 1.

2. Cor. 1. 20.

Thus much for the Actions of the Pastor. Now to the Actions of the people, wherein I will bee briefe, in regard that what concernes them, is in some sort handled (by reason of relation) in the actions of the Minister.

The first of these actions is the taking of the Sacrament. This action is of great vse, and therefore mentioned by all the Euangelists.

It



Mat. 8. 9.

1. Reg. 5. 13.

It signifies our apprehending of Christ, with the merits of his death and passion. And indeed what auai-  
 leth the preparation and sanctificati-  
 on of the elements, if they be not re-  
 ceiued? Hence I obserue; first, that  
 it is no arbitrary thing whether wee  
 receiue the Sacrament or not, seeing  
 we are enioyned it by vertue of this  
 precept, *Take, eate*. The Centurion  
 said to our Sauour, *Speake the word  
 onely, and my seruant shall be whole*:  
 Now Christ hath spoken the word,  
 and commanded vs to take the Sa-  
 crament, therefore we should do it.  
 But here we may obserue (as it is in  
 the speech of the Centurion) not  
 onely Christs precept, but our bene-  
 fit also, which is maruailous great.  
 The seruants of *Naaman* said vvell  
 vnto him, *If the Propbet had com-  
 manded thee a great matter, shouldest  
 thou not haue done it? how much more  
 when he saith, Wash and be cleane?* So  
 may I say, my brethren, If wee had  
 onely Christs cōmandement, should  
 we not obey it? how much more,  
 when

when much comfort is to bee obtained in obeying the commandement? The want of this taking in many may iustly cause the Prophets complaint, *There is none that stirreth up himselfe to take hold of thee.* The wo-  
full fruit of which neglect, wee may obserue in the same place, when hee saith, *We doe fade like a leafe.* As the body must needs pine away without foode, and the leafe wither, without the Sunne and sappe to nourish it: so without laying hold vpon Christ, that vertue may proceede from him to be as food and sap to our soules, they must needes decay and famish. That is a heauenly proclamation; *Let who so will come and take of the water of life freely;* but that is a heauy complaint, *He came amongst his own, but his owne receiued him not.* And this complaint falls as a iust reproofe vpon them, who refuse to take the blessed Sacrament.

Againe, heere it must be remembered, that wee bring the hand of Faith, when wee come to the Table

L

of

Esa. 64. 7.

Vers. 6.

Reu. 22. 17.

Iohn 1. 11.

*Aug. in Ioh.  
tract. 25.*

of the Lord. Our harts & our hands in receiuing of the Sacrament, must be like two buckets in a well, one going vp, when another is going downe. Whilest the hand of our bodies goes down to take the bread & wine, the hand of our soule must goe vp to Christ in heauen to lay hold on him. To which purpose S. *Augustine* saith wel, *Quid paras dentes? Why dost thou prepare thy teeth & thy belly? Prepare thy minde: Belieue and thou hast eaten.*

Againe, in this case it is our duty to be as ready to giue as to take. As we receiue the blessings of God, so must we returne our praise & thanks vnto him. As the bird when shee takes a droppe of water, lifts vp her head and her eyes: So we, when we taste of these mercies, must lift vp our harts and hands with all thankfulness to our gracious God the giuer of all good gifts; and not be like the swine, which deuours the acorns, but neuer lookes vp to the tree from whence they fell.

The



The second Action of the people is the eating of the bread, and drinking of the wine. This action also is very necessary, being very significant, as that which comprehends the particular applying of Christ to euery communicant. For as *S. Austin* saith, *This is the eating of Christ, the communicating of his passion, with a sweet remembrance that his body was crucified, and his blood shed for our sinnes.*

To eat and drinke, is oft in Scripture phrase transferred from the body to the minde, as in the sixt of *Iohn*, *Except you eat the flesh of the Sonne of Man, and drinke his blood, you haue no life in you*: and very fitly; for as our bodies are nourished by eating of corporall meates; so our soules are nourished by the spirituall feeding vpon Christ. Hence it comes to passe that Christ dwels in vs, and we are made the Temples of the holy Ghost. For we abide in Christ, as *S. Austin* saith, when we are made his members, and he abides in vs, when we become his Temples.

*Aug. cont. Faust.  
Manich. lib. 20.  
cap. 21.*

*Iohn. 6. 53.*

*Ephes. 3. 17.*

*Aug. in Ioh.  
tract. 27.*

Now this action, and the other doe meet with diuers corruptions in the Church of Rome, whose presumption discards her from being the Spouse of Christ. For she is still tampering with his ordinances, abolishing what he hath ordained, and establishing what her selfe hath deuised: which is no lesse then to aduance her selfe in wisdome and authority aboue the Sonne of God.

What ground of Scripture hath she for her idolatrous adoration? the Sacrament was ordained to be taken and eaten, not to be adored. What warrant hath she to make the Priest the onely actor, & the people meere spectators, in the celebration of the Sacrament; seeing that taking and eating are the consequents of Consecration? What an absurdity is it to inuite men to a banquet, and not suffer them to taste a bit? Doth she not in withholding from the people the participatiō of the Sacrament, bring vpon them that iudgement inflicted vpon the incredulous ruler, who did  
onely

onely see the plenty prophecied of by *Elisha*, but did not eate thereof?

2.Kings 7.19.

The Councell of Trent would wish that those who are present should alwaies communicate, that they *might thereby receive more fruit by the Sacrament*. But eyther they dissemble in this wish, or else their people are very disobedient in their practise; that amongst so many as are vsually present at their Masses, none of them should haue care to communicate.

Concil.Trident.  
sess.22.cap.6.

Againe, these actions of eating and drinking doe giue a wound to their carnall presence. For as they are fit actions for bread and wine; so are they altogether vnfit for flesh and bloud. Therefore S<sup>c</sup>. *Austins* rule is good, *Si Locutio sit flagitium iubens, &c.* If there be a speech in the Scripture which commandeth some wicked act, it is a figurative speech; and he giues his instance euen in this eating and drinking the body and bloud of Christ. If this speech were

Aug.de doct.  
Christ.lib.3.c.16.



Aug. contra ad-  
uers. leg. & Pro-  
phet. lib. 1. cap. 9.

not figuratiue, the act were odious, for it is *more horrible and inhumane to eat mans flesh then to kill it, to drinke mans bloud then to shedde it.* Those therefore which hold this carnall eating of Christ, are as senselesse as the Capernaïtes, as cruell as the Canibals. Tis no great maruell that these men bee so inhumane to kill their King, who are so barbarous as to eat their God.

Prou. 30, 20.

That euasion of the Catechisme of Trent, is too poore a couer for this foule corruption. It was Gods especiall prouidence, that the body and bloud of Christ should not be eaten and drunken in their kindes, because humane nature abhors it. For what doe they else in this, but with the lewd woman in the Prouerbs, if they can carry it closely, wipe their mouthes and say, *Haue we committed iniquity?*

But to leaue matter of controuersie, and conclude this point; let eue-ry one haue care when hee eates the blessed Sacrament, to apply Christ  
to

to his soule effectually, and to say with *Thomas, My Lord and my God.* For it is not enough to haue a soueraignecordial, except it be receiued; It is not enough to know that the death of Christ is meritorious, except it be applied: therefore we must apply Christ to our soules in the Sacrament, as *Elizew* applied his body to the dead childe, that we may haue life and comfort thereby. *Iosephs* feasting of his brethren (no doubt) was very acceptable: but this our Sauours feasting of vs is farre more comfortable: they did but feed their bodies, wee doe refresh our soules. We haue cause to celebrate this festiuity with much ioy, if we come with sanctified hearts. For neuer was the hony-combe so comfortable to fainting *Jonathan*, as this Sacrament will bee to our fraile and fainting soules.

In a word, remember that this eating is more then a bare receiuing of Christ: It imports a sound incorporating, and requires that we as good

Iohn 20.28.

2. King. 4.34.

Gen. 43.

1. Sam. 14.27.

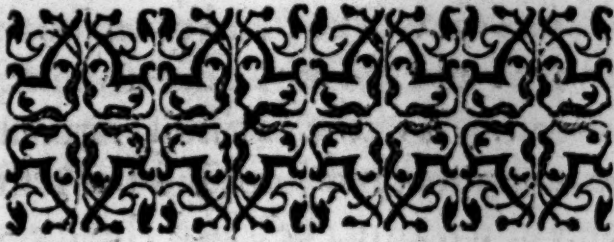
Aug. ad Paul.  
epist. 59.

Aug. Sermo de  
temp. 140.

Cyons be ingrafted into him, not to be remoued. This is *votum maximū*, our greatest vow (as S. Austin saith) that when we receiue the Sacrament, we will constantly abide in Christ. And as hee saith elsewhere, alluding to the two Disciples, who by their importunity caused Christ to stay with them, *Tene hospitē, si vis agnoscere Salvatorem*, Let Christ be thy guest, if thou wilt know him to bee thy Saviour. Let him dwell with thee, and euer haue a roome in thy heart: so shalt thou be sure to haue thy habitation, and dwell with him for euer in the heauens.

THE





# THE FIFT

## Sermon.

The finall Cause or End of  
*the Sacrament.*

I. COR. II. 24.

*Doe this in remembrance of me, &c.*



EE are now come to  
the finall cause or end  
of the Sacrament;  
which though it be the  
last in action, is the first  
in intention: for *finis est propter quem  
fiunt omnia*. It is the first mouer to  
all the other causes, like the plum-  
mets

*Aug. Contra ad-  
uers. legis l. 2. c. 6*

Prou.14.12.

Psal.32.9.

Ierem.8.6.

mets of a clocke, which sets all the wheeles on worke, and giues both entrance and continuance to their motion. As the skilfull Archer shootes not at random, but hath his eye vpon the marke, and the carefull Sayler propounds to himselfe the wished hauen: So the discrete Christian must so guide his actions, that by no meanes hee neglect the end. And surely the neglect hereof doth precipitate most men into many miseries and iniquities: *for there is a way that seemes good to a man in his owne eyes, but the issue thereof is death.* Thus many a faire path leades into a dangerous pitte; and men through inconsideration are carried forward in their actions, like the siluer streames of a swift riuer, which runnes speedily, and falls sodainely into the brackish Sea. How vnseemly is it for a man indued with a reasonable soule, to bee like the *horse & mule which haue no vnderstanding,* but are onely led by sense, and *rush giddily into the battell?* As the Forme giues

giues beeing, so the end tends very much to the well beeing of our actions, and is a great stickler eyther in the approbation or reprehension of the same, as Saint *Austin* shewes against the Manichees, and therefore demands of them, *Quo fine faciatis?* Hence it is, that diuers men may concur in one and the same action, yet in respect of their seuerall ends and intendments, that may be lawfull and lawdable in one, vvhich is culpable in another; as S. *Augustine* doth demonstrate in the passion of our Sauour, in which Almighty God, the Iewes and *Iudas* had their seuerall hands; but God intending it in loue to redeeme the world; *Iudas* forth of a couetous humor to fill his purse, and the Iewes forth of their malice to bee reuenged, that which was gracious in our mercifull God, was odious both in perfidious *Iudas*, and the malicious Iewes.

This obseruation yeelds a checke to the incōsiderate Christian, whose hand is in the action without an eye  
to

*Aug. de mor.  
Manich. 2. 13.*

*In re una quam  
fecerunt, causa nō  
una est ob quam  
fecerunt.  
Aug. Vincent.  
epist. 48.*



1.Tim.3.1:

1.Cor.9.16.

Rom.13.1.  
Pfal.82.6.

Math.6.2,26.

Math.22.12.

to the end. *Hee that desires the office of the Ministry, desires a worthy work.* But if hee vndertake that function onely to support his estate, and bee- ing possessed with a dumbe spirit betake himselfe to rest, there is a fear- full woe belongs to him. Magistra- cie is a place very honorable; but if it be sought after onely to heape vp riches, or to hunt after honor, and not doe good by the execution of iustice, the end is extremely peruer- ted.

Did not the Pharises, through those hypocriticall ends they pro- pounded to themselues, lose the glo- ry of those worthy duties of fasting, prayer, and almes? And are not the Papists workes extremely stained with the end and intention of me- rit? And surely, it may iustly be fea- red, that many lose the sweet com- fort of the blessed Sacrament, whilst they come to it for fashion, feare, custome, company, or other by re- spects. As the Master of the feast propounds that to his guest, *Friend,*  
*bow*

*how camest thou in hither ? So vvill Christ Iesus one day question euery Communicant, Friend, vvherefore camest thou in hither ? Then happy shall that Christian be, who can answer forth of a syncere heart, Lord, I came to be put in remembrance of thee, and to see a liuely demonstration of thy death and Passion: that so my faith might be strengthened, sinne weakened, and the graces of Gods holy Spirit confirmed, & augmented in me.*

Now the end of receiuing the Sacrament is set forth by the Apostle.

First, in generall; *Doe this in remembrance of me.*

Secondly, in particular: *As oft as you eat this bread, and drinke this cup, you shew the Lords death till hee come.*

Here a question meets vs in the first words, namely, what our Sauiour meanes when he saith, *Do this ?* The Rhemists say, that in these words, the holy Sacrament of orders is instituted, because power and commission to do the

Rhem. Annot.  
in Luke 22.19.

*the principall act of priesthood is ginen to the Apostles: that is, to offer vp the body of Christ in sacrifice. But is this the principall act of Priesthood, to offer the body of Christ in sacrifice? Behold how they doe deiect the office of a Minister, making it inferior to diuers mechanall trades. For, whereas there is scarce a trade so meane, but a man must haue much time to learne it; he is very simple, who in a fewe dayes cannot attaine to this Art of sacrificing. For the greatest difficulty is the turning and winding of the body, and the acting of diuers ridiculous and antike gestures. No maruaile though it grew into a prouerbe amongst them, He is good enough to make a Priest.*

Iob 33. 23.

2. Cor. I. 16.

*Elibu in Iob makes another matter of the office of a Minister, when he saith, Scarce one of a thousand is found to be a fit messenger from the Lord of Hosts. St. Paul held it to be of a higher nature, and requiring excellency of gifts, when he demanded, Ad hac quis idoneus? Who is sufficient*



*sufficient for these things?* But what? dooth *ἵνα ποιῇτε*, signifie *Sacrifice this*? This is such an interpretation as neuer was heard of.

The learnedest amongst the Papists doe truly confesse, that these words haue relation onely to the precedent actions in the institution; but in those there is no one sillable of sacrificing. Yea *Bellarmino* himselfe expounds the words thus, *Doe this*, that is, *Take, consecrate, & deliver it to others, as you see me doe.*

And indeed it is remarkable, that in the new Testament, our Saviour and his Secretaries, haue continually distinguished the Ministers of the Gospell, from the Legall Ministers, both in name and office, appropriating to them in the Law, the title of Priests, and the office of sacrificing; but neuer ascribing either that name or seruice to the Ministers of the Gospell. The wordes therefore import thus much, Celebrate this Sacrament, according to the president I haue left you, and to that end, namely,

*Greg. Valen. tom.*  
4. dist. 6. qu. 8.  
punct. 5.

*Bellar. de Eucha.*  
4. 16. Et l. 1. c. 19

Pfal. 111. 4.

namely, in remembrance of mee. The Lord hath made his wonderful works to be had in remembrance, saith the Psalmist.

Eccles. 9. 15.

Augu. cont. Academ. li. 2. cap. 9.

Surely, all the works of the Lord are woorthy of remembrance, but some aboue others are worthy to be remembred and admired. Amongst others, our happy deliuerance by the death and Passion of our blessed Sauour, is both admirable & comfortable. But it may be said as *Salomon* speakes of deliuering a besieged Citie; *There was found in it a poore and wise man, who deliuered the Citie by his wisdom, but no man remembred the poore man.* The memory oft times becomes *infida custos cogitationum*, a bad recorder of diuine fauors. And whereas it should be like the Arke, that held the holy things, it is rather like the Siue, which lets goe the floure and retaines the brannes. Holy and heauenly matters are let slippe, when carnall and earthly are remembred.

Therefore the Lord Iesus, for the  
helpe

helpe of our bad and brittle memories, hath commended vnto vs the celebration of the blessed Sacramēt, saying, *Doe this in remembrance of me.*

So that this Sacrament must be celebrated in remembrance of Christ, like the pillar that *Ioshua* erected, in memoriall of that wonderful passage ouer Iordan. And like the Omer of *Manna*, that the Lord appointed to be kept, in remembrance of the miraculous feeding of the Israelites in the Wildernesse.

*Iosh. 4. 9.*

*Exod. 16. 32.*

This beeing the end of the institution, namely, the remembrance of Christ, we haue need to search our hearts, and cause no doubt to bewaile our wants, who neither without, nor with this memoriall, doe so fruitfully and effectually remember our Sauiour as we should. The children of Israel had a charge, that they should remember the day of their deliuerance out of Egypt, and the maruailous prouidence of God, in protecting them from the stroke of

*Exod. 13. 3.*

*Exod. 12. 1-13.*

M

the



Psal.78.42.

the Angel; yea, for the better remembrance of those mercies they had the Passeouer: yet is it said in the seuenthy eight Psalme, that *they remembered not his hand, nor the day that he deliuered them from the enemy*: and who doth not condemne their ingratefull forgetfulnesse of so great benefits? But if we cause our cogitations to retyre vpon our selues, and consider the vnspeakable mercie of Christ, in deliuering vs from eternall condemnation, and his gracious goodnesse in ordaining this memoriall of our deliuerance, I doubt not but we shall find greater cause to tax our selues for our vnkind forgetfulnesse, whilst it may be said of vs, as the holy Historian saith of *Pbaraohs Butler*, *yet did not the chiefe Butler remember Ioseph, but forgot him.*

Gen.40.23.

Math.26.

When our Sauour told *Peter* that he would deny him, *Peter* promised confidently that he would not, but afterwards, hauing through humane frailty done it, when the Cocke did crow, he remembering the words of Iesus,

Iesus, went forth, and wept bitterly.

Behold my brethren, haue not we as iust cause to mourn for our shameful forgetfulnesse, who notwithstanding these remembrances, doe neglect these great mercies, which wee should locke and lay vp in our hearts like rich Jewels, and keepe them safe as soueraigne preseruatiues?

If a King hauing ransomed a captiue, shuld giue him a peece of plate, and wish him when he drinks therein to thinke vpon the fauours hee had done him: how vnworthy were that captiue of this fauour, if hee should forget him? Loe here, our King of *Peace* hath deliuered vs frō a miserable captiuitie, and hath giuen vs the Cup of saluation, requiring vs when we drinke thereof to thinke vpon him. Oh how vnwoorthy are we of this great mercy, if we will not remember him? We may well say in the Psalmists words, *If I forget thee, O my Saniour, let my right hand forget her cunning.* Yea, if I doe

Psal. 137. 5. 6.

not remember thee in thankfulnesse,  
*let my tongue cleave to the roose of my  
 mouth.*

*Iustin. lib. 5.*

The Athenians enacted *Legem  
 aμrsias*, a law of obliuion: but here  
 Christ hath ordaind *legem aμnoias*,  
 a law of remembrance. Wee  
 should oft times haue Christ in re-  
 membrance, but especially when we  
 come to the Sacrament, hee should  
 be the matter of our meditation.

*Luke 22. 42.*

*Lord remember me when thou com-  
 mest into thy kingdome*, saith the peni-  
 tent malefactor, and Christs answer  
 is, *This day thou shalt be with mee in  
 Paradise.* So let vs carefully and  
 fruitfully remember Christ, vhen  
 wee come to the blessed Sacrament,  
 and then we may be assured, he will  
 remember vs now he is in his king-  
 dome.

But how shall we remember him  
 fruitfully? Not by oathes and blas-  
 phemies, not by execrations & cur-  
 sings: not to cherish presumption in  
 our selues; for thus onely doe some  
 remember Christ.

Some



Some alas, haue the Name of Christ very sildom in their mouthes, but when they swear by him; some sildome haue him in their minds, but when they do vainly presume vpon him. But miserable & wretched men they are, who thus doe turne *the grace of God into wickednesse*: Which take boldnesse to sin, because *grace hath abounded*, and so make a poyson of a Mithrydat. But let vs so remember Christ, that the remembrance of him, may be a preseruatiue against sinne, by considering how deare it cost him to redeeme vs; and if wee haue fallen through frailty, that it may be a restoratiue; by remembering that hee is a gracious Aduocate, and the propitiation for a penitent sinner.

Rom. 6.1.

1.Ioh.2.1.

Let vs remember the basenesse of his birth to humble vs, the painfulnesse of his life to make vs diligent in his seruice, and the bitternesse of his death to confirme our patience. Let vs depend vpon him both in health and sicknesse, in life

Cant. 1. 7.

Mark 10. 48.

Acts 7. 59.

death. In health let vs remember him as a mercifull, Redeemer, in sickness let vs thinke vpon him as a gracious Comforter. In health let vs say with the Spouse in the Canticles, *Shew me, thou whom my soule loveth, where thou feedest, for why should I be as one that turneth aside to the flocks of thy companions?* In sickness let vs with *Bartimeus* cry vnto him, *Iesus thou Sonne of David, haue mercy on mee.* And in the houre of death, let vs with blessed *Steuens*, comend our soules into his hands, saying, *Lord Iesus receiue my spirit.* Lo, this is a fruitfull, this is a blessed remembrance of Christ.

And so much for the end in generall; now to the end in particular, verse 26. *For as oft as you eate of this bread, and drinke of this cuppe, you shew the Lords death till he come.*

These words *as oft* are here twice vsed, and there may be diuerse reasons for the same. First, to put a difference between the Passouer and the Supper. The Passouer was celebrated

lebrated but once a yeere, and at one certaine time of the yeere ; but the Supper of the Lord may be administred many times, and at any time of the yeere.

And heerein also this Sacrament differs from Baptisme, which is only once administred, and not iterated ; and reason, for as it is sufficient that we be once borne into the World, but necessary that wee be often fedde : so is it sufficient, that wee doe once receiue Baptisme, the Sacrament of our new birth, but very expedient that wee oft receiue the Eucharist, the food and nourishment of our soules.

Secondly, as these vvords may serue to distinguish betweene this and the other Sacraments : so may they also very aptly carry with them an intimation of receiuing often. First, in that the Apostle saith not *ὅταν*, *when*, but *ὡςάνυ*, *how oft soener*, which implyes an itteration. Again, the word beeing before vsed, and here againe repeated, cannot but im-



port an often receiuing of the Sacrament,

But heere it may bee questioned, how oft a man is to receiue the Sacrament? For answere whereunto I might say with *Chrysostome*, *The Apostle hath not limited this Sacrament with any obseruation of time.* But for further resolution, wee will consider; First, the practise of Antiquity: Secondly, the rules of Direction grounded on reason. We read that in the Primitiue Church, both the East and Westerne Congregations vsed to celebrate and receiue it euery day; afterwards euery Lords Day: to the which practise *S. Austin*, or whosoever was Author of the dogmaticall questions, doth exhort. Afterwards it came to once a moneth; but deuotion waxing euery day colder then other, it was decreed, that euery one should receiue it thrice a yeere, which was somewhat tollerable; But *Rome*, who brags of her renowned & neuer-failing Faith, doth in this particular shew a glimpse of her

*Chrys. in 1. Tim.  
hom. 5.*

*Hier. ad Lucin. 7.  
Ambr. de sacr. lib.  
3. cap. 4.  
Chrys. in 1. Cor.  
hom. 28.*

*Aug. quest. dog-  
mat. q. 53.*

*P. Lumb. sent. 4.  
dist. 12.*

her Apostasie, and giues euident demonstration of her want of zeale & deuotion. For the Councell of Trent is fain to come to *saltem semel in anno*, to require that at least once a yeare the people receiue the Sacrament,

Concil. Trid. sess.  
13. can. 9.

But in this variety of practise, we must for our better guidance obserue the circumstances of necessity, conueniency, and vtility. For the first, tis true, that wee haue daily need of the remembrance of Christs death, and consequently of the Sacrament. As our bodies haue daily neede of nourishment by our corporall food, so haue our soules by our spirituall. Yet must not this be the only guide or ground of our receiuing; but we must also haue respect to conueniency. For seeing there is required a due and diligent preparation for the receiuing of this Sacrament, the same must moderate our necessity: so that we should as well look to our fitnessse, as our need. But yet in the third place, the due consideration of the

*Sic viue, vt quotidie merearis accipere. Ambr. de sacram. lib. 5. c. 4.*

the inestimable benefit and comfort we obtaine by receiuing the Sacrament, must stirre vs vp, so oft as with conuenience wee may, to bee partakers of this blessed banquet; that if it were possible, we might euery day be fit to communicate, as *S. Ambrose* doth exhort: That so we may, as neere as our fraile nature will permit, resemble those blessed spirits, who are exercised incessantly in singing *Halleluiahs* without wearinelle.

But it is obiected, that as familiarity breeds contempt: so, frequent receiuing may cause a disestimation of the Sacrament.

To which I answer. First, it is not like, that what God hath ordained as a meanes to increase and kindle zeale, should bee a cause to coole or quench it. And if it be an occasion onely, diuine ordinances must not bee neglected for humane corruptions.

Secondly, albeit amongst some men much familiarity hath this effect;



fect ; yet it is not so amongst those who are wise and intimate: for their daily familiarity confirms their bond of loue.

Thirdly, though we may weary men by often comming to their tables : yet the oftter wee come to the Lords Table, the better welcome wee are, so that we come prepared ; without which preparation, I say not once a yeere , but euen once in our liues, is too oft. Therefore Saint *Chrysostome* speaking of some vwho once a yeare would be sure to come (whether prepared or vnprepared) because of the festiuall time, doth iustly checke them, and cry out thus against their practise, *O consuetudinem, O presumptionem ! O euill custome, O vile presumption.* In a word, Satan will endeuour to keepe ys both from preparing, and communicating : but we ought so much the more diligently to stirre vp our selues, to preparation and receiuing the Sacrament.

Thus hauing satisfied that questi-  
on

*Chrysad Pop.  
Antioch. hom. 64.*

on concerning the time, wee will now consider the particular end of celebrating the Sacrament, which is the shewing of Christs death, as his death is an Epitome of the Gospell. Neuer did God set so remarkable remembrances vpon any thing since the foundations of the world were layd, as he hath done vpon the death and Passion of our blessed Sauiour; the heauens were darkened, the earth trembled, the graues opened, the vaile of the Temple rent, the dead were raised; and therefore it is no no maruell, that he hath ordained the Sacraments, for a memoriall thereof to the end of the world. Now as men who haue payed debts in diuers particular summes, will be carefull for their discharge, to keepe the particular acquittances: So euery part of Christs death beeing as a particular acquittance for the debt of our sinnes, it will be very expedient for vs to take notice thereof, and to lay them vp carefully in our hearts for our comfort.

When

When we speake of the death of Christ, wee must not consider it as the expiring of his soule onely: but his death with all the concomitants of his Passion. And though his whole life was a continued passion; yet will I onely obserue those things which hee suffered the night that he was betrayed, and the day that he was crucified. And this I will consider in five generall passages, as it were five tragicall Acts, hauing in them many dolefull Scenes. 1. His agony in the garden. 2. His apprehension in the same. 3. His appearing before the high Priest. 4. His arraignment before *Pilate*. 5. His execution at Mount Calvary.

It commonly falleth out, that before a great storme, the heauens are obscured with clowds, and the skies ouer-cast with a melancholy darknesse: So before the storme & tempest of our Sauours extreame troubles, sorrow and heauinesse doe ouer-shadow his soule, not suffering the Sunne of comfort to shine vpon the

1. His Agony.



λυπεῖσθαι

ἀδελφόν σου

Mat. 26. 37.

Mark. 14. 13.

ἐν δαμνέσθαι

Mat. 26. 38.

Mat. 26. 38.

Ruth. 1. 15.

Mark. 14. 35.

Heb. 5. 7.

the Sonne of righteousnes. 1. The Euangelists say, that when he came into the Garden of Gethsemane, hee began to be sorrowfull, and grievously troubled and amazed; so that himselfe complained, *My soule is very heauy, euen vnto the death.*

Is it not strange, that hee who is the onely comfort of euery Christian soule, should haue his soule so sorrowfull, troubled and amazed? Yea, 2. such was his extensiu and intensiu feare and sorrow, that hee intreated his Disciples *to tarry there and watch with him.*

Great was the discomfort of *Naomi*, vpon the losse of her husband, and her sonnes, yet not so great, but that she could want the company of *Ruth*, yea perswade her to depart: But so great is the discomfort of our Sauiour, that he cannot tell how to want the comfort of his Disciples. 3. How grievous this conflict, and how bitter this cuppe of affliction was, may appeare, in that hee *cast himselfe prostrate on the earth in prayers*

ers and supplications, with teares and strong cryes that the cup might passe, & 3. times he ingeminates that petition, *Father, if it be possible, let this cup passe.* Yet can he not hear of *Nathans Dominus transtulit*, the Lord hath taken away the cup of affliction; but rather *Iobs Dominus abstulit*, the Lord hath taken away his comfort. If the beginning of the cuppe bee so irkesome, Lord how bitter will the bottome be? 4. The greatnesse of Christs horror and heauinesse vvas manifested by a miraculous effect, the like was neuer heard of, that is, his sweating drops of bloud, yea those drops were not *gutta*, but *grumi*, not small drops, issuing forth of the subtrill pores, but great ones, and that not sparingly, but euen running downe to the ground. Whereas the bloud, in the case of feare & sorrow, should haue had recourse to the hart, as it were the center and the castle: contrary to the course of nature, it disperseth it selfe through the dilated pores; so that, not onely the eyes of Christ

2. Sam. 12.

Iob 1.

Ἰσομ. Col  
Luk. 22. 44.

*Non solum oculis,  
sed membrīs om-  
nibus fleuisse vi-  
detur. Bern. hebdom.  
penos. serm. 4.*

Gen. 3.19.

Christ did weepe, but all the parts of his body did weepe teares of bloud. It was a heauy doome vpon *Adam*, considering his former happy estate, *In the sweat of thy face shalt thou eate bread*: But here is a farre more dolefull doome vpon our Sauour, considering his excellent and innocent condition. *In the sweat of bloud thou shalt redceme the world.* 5. Our Sauours sorrow is much aggrauated by the Disciples drowsinesse, who though they were awaked by him, and desired to watch with him, doe sleepe againe and againe, which caused that sorrowfull and emphaticall expostulation, *What, could you not watch with me one howre?* What, not with mee, who day and night haue beene conuersant with you, and alwaies ministred comfort to you? what, not one howre, in my greatest need of the comfort of your company? surely I would neuer haue desired you any more to watch with me. Here, if our meditations did watch a little longer in the view of this agony,



agony, the time might very profitably be spent; but we must proceed to his apprehension.

In this turbulent act, let vs first obserue to vvhom he is betrayed, & that Christ himselfe tels vs, *The Son of man is deliuerd into the hands of sinners*, that is, sinners *αρετοχων*, most wicked & flagitious sinners: & could they be better, who vvere not afraid to imbrue their hands in the blood of the most Innocent? It is no small disparagement for a Noble man in- iuriouly prosecuted for rebellion, to be apprehended by an enemy being a man of meane quality: yet our harmelesse Sauour being in his di- uine nature equall vvith God, and in his humane, descended of the blood royall of Iuda, yeelds himselfe into the hands of most malicious miscre- ants, his base aduersaries.

2. Consider by vvhom he is be- trayed: and it is by his owne ser- uant, *one of the twelue*, as S. Luke speakes, a Disciple in ordinary, hee becomes the captaine to this wicked

N

crew.

2. His Appre-  
hension.

Phil. 2:6.

Luk. 22.47.

Psal. 55. 12.

crew. If it had beene an enemy, hee might more easily haue borne it; but being done by a familiar friend, it was intollerable. Where a man expects faithfullnesse and duty, there to meet with trechery and villany, it must needs bee a great grieffe. And this is added to make vp our Sauours grieffe, and the traytors villany, that hee couers his trechery vvith a vizard of kindnesse, which makes Christ say passionately, *Indas, betrayest thou the Sonne of man vvith a kisse?*

Luk. 22. 48.

*Lactan, Inſti. lib.*  
3. cap. 5.

3. The price for which Christ was sold, is very baſe, onely thirty pieces of ſiluer. *Seneca* censured *Anyceris* as a man that vnderualueſed *Plato*, becauſe he redeemed him for eight ſeſtertijſ. But how much is our Sauour diſ-eſteemed, who is ſold for thirty pieces of money?

4. Conſider the manner of their aſſaulting our Sauour; who, to faſter ſome colour of a diſgracefull imputation vppon him, *came forth vvith Lanthornes and ſtanes as it were to a theefe*. What, is Chriſt be-  
come

come some heynous malefactor ? Behold , all the vworld cannot say blacke to his eye. What, will hee offer violence ? Surely hee so layd by his diuine power , that he might say with *David*, *Are you come forth to hunt a flea, or pursue a Partridge ?* Here *Chrysostomes* dilemma against *Herod* is good : What needs such a band of armed men come forth against him, if he will vse no violence ? or if he wil exercise his power, what can such an army doe to him , who can bring to his ayd twelue Legions of Angels ?

2. Sam. 26.

*Chrys. opus im-  
perf. lum. 2.*

Mat. 26. 53.

5. Consider their madnesse, that being stricken to the ground by the voyce of Christ, and suffered to rise without the least harme, yet offer to binde him, who was able farre more easily to haue broken these bands, then *Samson* did the cords of the Philistims. But *Nectuntur vincula, tenetur iustitia*. As *Simson* did voluntarily suffer himselfe to be bound for his brethren ; so did our Sauour for vs sinfull wretches, and to be led as a

*August.*  
Gen. 42. 24.



*Lambe to the slaughter.*

6. Consider the place whither they lead him as it were in triumph, euen to the High Priests Palace, the house of his sworne enemy. Alas, what peace or safety can the innocent Lambe haue in the denne of the rauening Wolfe, and the roaring Lyon?

Mark.14.50.

Mat.20.22.

Lastly, consider that all his Disciples flye and forsake him, both *Peter* who had promised to die with him; and *James & Iohn* his kinsinen, who professed their ability to pledge him in the cuppe of persecution. Where promised and expected comfort fayles, it causeth much perplexity.

But let not vs so leaue our Sauiour with the Disciples, but follow him with our meditations to the high Priests hall.

3. His appearing before the chiefe Priest.

2.Reg.25.6.

It vvas no small part of *Zedechias* misery, that he being a mighty King was carried to *Riblah*, there to bee tried before the King of *Babylon*. And is it a small matter, that *Christ* being

being the King of Kings, must be conuicted before *Annas, Caiphas*, and such other caities? What indignity is this, that he who is the Iudge of all the world, must stand before the tribunall of sinfull wretched men?

Heere First, consider that in the high Priests presence, vvhich should haue beene a sanctuary to the innocent, euen for a modest answer, hee is iniuriously smitten by one of the high Priests seruants. Doubtlesse if one in anger had smitten the high Priests dog in that place, hee should haue smarted for it.

2. Consider how they seeke and subborne false vvitnesses to accuse Christ, who though they agreed in their euidence, like *Samsons* foxes vvith fire-brands in their tayles: yet their accusations are accepted against our Sauious.

3. Consider how the high Priest charges him with no lesse a sin then blasphemy, a sinne which the soule of Christ did abhorre.

Luk. 22. 63. 65.

Iudg. 16. 25.

Psal. 22. 6.

Chrysost.

Mark. 14. 65.

Mat. 26. 67.

Numb. 12. 14.

Deut. 25. 9.

Mat. 26. 68.

4. Consider how the gracelesse Souldiers, when they see the furious behaviour of the high Priests, doe play their prizes. First they mocke and scoffe him, an iniury hardly indured by any ingenuous man; and that which stirred vp *Samson* to great indignation: but *Christ* might say, *I am a vvorme and no man, a reproach of men, and despised of the people.* Againe, *Tam factis quàm verbis furorem explent*; as they lcoffe him with their tongues, so they buffet him, some with their hands, some with their fists, some with their rods.

5. To this cruelty they adde a great indignity; for they spit in his face. This hath euer beene counted a matter of great disgrace, as both the Scripture & experience teaches: but to spit in that face vvhich the Angels doe desire to behold, was an intolerable iniury.

And againe: 6. They scoffe him in his Prophetickall office; for blind-folding him, they strike him, & then bid



bid him *propheſie who ſbrooke him*. We reade that the man of God tooke ſo to heart the mocking of little children, that he curſt them in the name of the Lord, ſo that they vvere torn vvith beares. How much more iuſtly and eaſily might the Son of God haue inflicted the like iudgment vpon theſe graceleſſe men? but behold, his reuenge is patience and ſilence.

2.King.20.23.

The Prophet *Dauid* ſaith, *Heauenneſſe may indure for a night, but ioy commeth in the morning*. But alas, our Sauour findes not this; for hauing all the night beene wreſtling with the terrors of death, and vexed by the abuſes of the degenerate Iewes, he is in the morning brought to his arraignment before *Pilate*: where though they can faſten no iuſt accuſation vpon him, yet they forge and ſuggeſt diuers.

4. His arraignment before *Pilate*.  
Pſalm.30.5.

Math.27.2.

1. They charge him to be a peruerter of the people, whoſe time was wholly ſpent in conuerting them; they charge him with diſloyalty, in forbidding *Ceſars* tribute, whereas

Mat. 17. 27.

his practise confuted them. They accuse him of ambitious aspiring to the Kingdome, albeit he vtterly disclaimed that honour.

Iohn 6. 15.

Iohn 18. 36.

2. Consider that *Pilate* being vr-  
ged in Conscience to fauour Christs  
apparent innocency, and yet being  
also pressed vvith the malicious and  
clamorous importunity of these  
men, is glad to ridde his hands of  
him, and sends him to *Herod*.

Luk. 22. 10. 11.

3. It is said, that when he comes  
before *Herod*, the chiefe Priests ve-  
hemently accused him: *Herod* set him  
at nought, and his men of warre mock-  
ed him, and so they sent him back to  
*Pilate*, where againe he meetes with  
all disgrace and despight that malice  
can deuise.

4. Consider that hee is so dis-  
esteem'd, that *Barrabas* a theefe and  
murderer is preferred before him,  
and pardoned when Christ is puni-  
shed.

5. Consider how he is despight-  
fully scorned, and pitifully scourged  
by the mercilesse souldiers, and how dis-  
dis-

disgracefull and painfull instruments of ſcorne doe meet together; for they put vpon his holy body a purple robe, plat vpon his tender head a Crowne of thornes, and giue him in his hand a hollow reede, in ſtead of a regall ſcepter, & ſo they ſcoffe him in his kingly office.

6. Consider that when *Pilate*, though a partiall man, mooued with compassion, deſires by all meanes to mitigate the wrath, and qualifie the rage of theſe violent men, brings forth Chriſt, hauing his body dyed into a Crimſon colour with bloud, & his head pierced with the ſharpe thornes, ſuppoſing it impoſſible, but that the view thereof muſt needes ſtirre them vp to compaſſion: they whoſe tygers hearts were harder then the nether millſtone, cry out like hell-hounds, *Crucifie him, crucifie him.*

This cannot but grieue our Saviour to ſee their helliſh fury, but how much more doth it wound his compaſſionate heart, to heare them poure forth

*Veſtis purpurea,*  
*Corona ſpinea,*  
*Arundo vacha.*  
Math. 26. 29.  
Mark. 15. 17.



Mat. 27. 25.

forth that fearefull execration vpon themselves, *His bloud be vpon vs, and vpon our children?*

7. Consider, when neither the innocencie of Christ, the pleading of *Pilat*, nor the former crueltie of the Iewes could suffice; Malice being the Accuser, Rage the Prosecutor, and Partiality the Iudge, hee is condemned to death.

Lastly, when our Sauour had exhausted his spirits, and spent his strength, by the paines of his body, the sheading of his bloud, and the anguish of his soule, they layd vpon his feeble shoulders a ponderous Crosse, and so led him away to be executed.

5. His execution.

Here consider first, whither our Sauour goes; not to Mount Taber there to be transfigured, but to Mount Caluery to be crucified, a place full of stench, by reason of the bodies of men that had beene executed there: too foule a place for so sweet a sacrifice.

2. What death must he die? The most

most painfull, shamefull, and accursed death they could deuise. The most painfull, in that his hands and feet must be pierced, and all his body distended on the Crosse; the most shamefull, in that he is lifted vp naked in the view of that great confluence of people, and so is made, as the Apostle speaketh, *A spectacle to the World, to Angels, and to Men.* The most accursed, for this death onely was liable to that legall curse, *Cursed is euery one that hangeth on Tree.*

2. Cor. 4. 9.

Gala. 3. 13.

3. Consider the cold comfort they affoord him: for when hee thirsts, they giue him a bitter Potion, gall, mirrhe, and vineger to drinke.

4. To shew their great despight, and to work him the more disgrace, they placed him between two notorious malefactors, both which beganne, and one of them continued to rayle vpon him. So did the rascal people that passed by, wagging their heads, with bitter scoffes, and disdain-

Math. 27. 44.

Luke 23. 39.

Math. 27. 39.

disdainfull reproches.

*Psal. 69. 21.*

If euer pitie be to be shewed, it is in the case of misery; but Christ might truly take vp those words of the Psalme, *I looked for some to haue pitie on mee, but there was none.* For the Rulers, souldiers, people, malefactors, and all the wicked rabble, doe scoffe, reuile, and raile vpon him, without measure, without mercie.

*Mar. 26. 46.*

Lastly, the most euident and admirable demonstration of our Saviours extreme dolor and distresse, is his dolefull complaint, and wofull out-cry, *My God, my God, vvhy hast thou forsaken mee?* Here were frigh-tings and terrors, that caused this pittifull complaint.

*Lam. 1. 12.*

There was more in this death of Christ then any mortall eye could see, more then all the men & Angels in heauen and earth were able to suffer. Well might the ancient Fathers take vp that cōplaint of the Church, and apply it to this purpose; *Haue you no regard all you that passe by? behold*



bold and see, if there be any sorow like my sorow. But let not vs (my brethren) slightly passe by this sorow, this death, this Passion of our Saviour Christ. If we doe, we are most vnworthy to haue any interest in it, any benefit by it. And that we may behold and consider it, the blessed Sacrament was ordained. For as oft as you eate this Bread, and drinke this Cup, you shew the Lords death till hee come.

Loe, thus you haue heard of the Finall cause or end of the Sacrament, namely, the remembrance of Christ, and the shewing of his death. Yet are not these the *ultimus terminus* of this Action: But are amongst those subordinat ends, by which, as by certaine steppes, we attaine to eternall felicitie. As one riuer begetteth many streames; so is it in this case. For hence we haue our faith confirmed, sinne weakned, the grace of G O D augmented in vs, and eternall life sealed vp vnto vs.

St. Cyprian shewes, that the Martyrs

Augu. de Trin.  
lib. 11. cap. 6.

*Cypr. li. 1. epist. 2.*

*Aug. in Ioh.  
Tract. 27.*

tyrs in the Primitiue Church vvere wont, when they appeared before the cruell Tyrants, to receiue the Sacrament, that they might thereby be strengthened with the spirit of Fortitude. And St. *Anst*in saith, that the Sacrament gaue courage to St. *Laurence* to vndergoe martyrdom.

Againe, the Sacrament is a notable meanes to demolish and rase the foundation of sinne, by reason of a perswasive and operative property. A perswasive; for it will suggest this meditation to a Christian heart, Shal my Saviour dye for my sinnes, and shall not I dye vnto sinne? Shall I cherish those sinnes that were the death of my Saviour?

*Medicamentum  
ad sanādas infir-  
mitates. Cypr. de  
Cen. Dom.*

An operative; for Christ Iesus beeing receiued into the soule, will be as a good Corrosiue to eat out the dead flesh of our corruptions. Therefore *Cyprian* calls the Sacrament, Physike for our infirmities. Againe, it is a powerfull meanes to cherish and increase the graces of  
Gods

Gods holy Spirit in vs; for it is as a conduit pipe, which being set to the fountaine of Grace Christ Iesus, conueyes grace, from that holy Fountain, into the Cisternes of our soules. Yea, like a soueraigne medicine, that is beneficiall to all the parts: it serues to strengthen our Faith, reuiue our Hope, renew our Repentance, kinde our Charity, confirme our Patience, guide our Temperance, that *uice may bee ready to euery good worke.*

In a word, it is the fruit of Immortality. It is vnto vs an assured pledge of eternall life: for our Sauiour saith, *He that eateth my flesh, and drinketh my bloud, hath everlasting life, and I will raise him up at the last day.* Thus as *Elias*, in the strength of the foode ministred to him by the Angel, went on till hee came to Mount Horeb: so the seruants of God goe on in the strength of the Sacrament, till they come to the Mount of Immortality, and then the Sacraments shall cease, as Manna did,

*Immortalitatis  
alimonia. Cyp.*

*Ioh. 6. 63.*

*1. Reg. 19. 8.*



Reue.2.17.

Reue.22.1.

Reue.2.7.

did, when the Israelites were furnished with the fruites of Canaan.

Then shall they eate of the *hidden Manna*, drinke of the *Chrystall fountaine*, and taste of the *tree of life* in the *midst of the Paradise of God*.

This doctrine is of singular vse, both for Confutation, Reprehension, and Instruction.

First, here are in these words, expressing the end of the Sacrament, diuerse pregnant arguments against the doctrine of the carnall presence.

What needs there be a remembrance of Christ? What needs a memoriall of his death, if hee were corporally & locally present in the Sacrament?

Augustin Psal.

37.

St. *Augustine* saith truly, *Men vse to haue a memoriall of those things onely that are absent*. And that which *Lactantius* hath is much to this purpose,

Lactan. Inst.

lib.2.cap.2.

*A mans picture is needfull when he is absent, but to haue it whē he is present, it is very superfluous*. Therefore our

Sauour did not institute the Sacrament till he was departing out of the World. And in that the Sacrament must

must bee celebrated in remembrance of Christ till he come, doth it not manifestly argue his absence, which the Scriptures also doe abundantly teach?

Againe, how iniurious are those to Christ, who vnder-valew these his intolerable torments, making them effectual to satisfy for the fault, but not for the punishment? For the Papists hold, that Christ hath left some satisfaction to be made by vs in our life, and some likewise after our death. But what! cannot all these reproches, stripes, raylings, nayles, thornes, speare, gall, vineger, sweating of bloud, offering vp prayers & teares, cannot all these be sufficient to procure an absolute discharge? Could one drop of his bloud haue redeemed the whole world, and will not all these torments serue to make a perfect satisfaction to God for the sinnes of the Elect? Yes surely. For (as *Chrysostome* saith) *Ipsē punitus saluit peccatum et penam*: Hee being punished, hath deliuered vs both from

O

the

Ioh. 17. 11.  
Luke. 24. 51.  
Act. 3. 21.

*Bellar. de Pœnit.*  
*lib. 4. cap. 2.*

*Campion. Rat. 8.*

*Chrys. ad. Colos.*  
*Hom. 7.*

*the sinne and punishment.*

Rom. 9. 33.

Math. 3. 17.

Let the Romanists therefore say what they will, I will say with the blessed Apostle to the Romans, seeing Christ hath suffered all things, *Who shall lay any thing to the charge of Gods Elect?* Heauen will not, Hell cannot. O God, thou hast proclaimed from heauen, that thou art well pleased with Christ, let his Passion be my satisfaction, his Death my Redemption; so wilt thou be well pleased with mee, albeit I am not able to yeeld any personall satisfaction.

*Corpus Dom. nostri Iesu Christi sit tibi ad probationem.*

2. This doctrine reprooues the peruerterers of the Sacrament, as the vsing of it like the water of Ielositie, for the purging of those who were charged with some crime, to whom, when the Sacrament was administered, these words were spoken, *Let the body of our Lord Iesus Christ be a tryall of thine innocency, or guiltinesse.* Supposing, that hereupon the iudgements of God must needs seaze immediately vpon the guilty.

Like-



Likewise, the celebrating of it, to free houses from the haunting of spirits, and diuers other absurd and ridiculous ends; as against tempests and sickenesse, for preservation of Cattell, trees, corne, graisse, and the like: All which, what are they else, but a meere profaning and peruerting of the vse and end of the Sacrament? So that a man may in this case very aptly vse S. *Austins* words: *Vix quaritur Iesus propter Iesum*. Christ Iesus is not sought in the Sacrament for his owne sake.

3. Here is matter of instruction: *For by this holy table Christ both saues and teaches*. Seeing that the Eucharist is a memoriall of our Sauiours death, whatsoeuer vses the meditations of his death may yeeld, the same also may the celebration of the Sacrament. I will mention two or three. First, as in the Sacrament we see the death of Christ, so in the death of Christ we must take a view of our sinnes, and bee stirred vp to remorse and serious sorrow for the

O 2

same.

*Tilman. de miracul. Euch. c. i.*

*Aug. in Iob. tract. 29.*

*Chrysost. in Mat. hom. 83. Per sacratissimā mersā istam & saluat & docet.*

Luk. 23. 48.

Luk. 18. 13.

same. For, had not our sinnes made way to it, neyther could *Indas* haue betrayed him, the high Priests accused him, the people scoft him, the Souldiers scourg'd him, *Pilate* condemned him, nor the Iewes haue crucified him. Our sinnes were the thornes, the whips, the speares, the nayles, that pierced and wounded the soule of our Sauour. And iustly therefore should our soules bee pierced with sorrow for the same. Shall Christ smart for thy sinnes, & shall not thy heart smart and smite thee for them? When the people, that came to behold the passiō of Christ, saw what vvas done at his death, they smote their breasts in signe of sorrow. So euery Christian, when he sees the Sacrament, a memoriall of Christs death Passion, should with the penitent Publican smite his brest with the hand of compunctiō, and say, *O God be mercifull to me a sinner.* And if our hearts cannot in the meditation of these things be touched with remorse, the earth which

which trembled, the rockes which rent, the graues which opened, shall one day rise vp in iudgement against vs.

Againe, the meditation of these things, may be a notable meanes to stirre vs vp to thankfull obedience. Christ hath shewed the greatest loue that may bee in dying for vs. *For greater loue can no man shew, then to lay downe his life for his friends.* Yet I may say with Bernard, *Etiam tu Domine maiorem habuisti.* O blessed Lord thou hast had greater: for thou hast layd downe thy life for thine enemies. Therefore should euery one that lookes for an interest in this extraordinary fauor, say with the king-ly Prophet, *My soule praise thou the Lord, and all that is within me, praise his holy name.* Let all that is within me and without mee, magnifie him for his mercies: let all that I haue, and am, bee deuoted to his seruice. As Christ hath thought nothing too deare for vs, no not his bloud, his life; as hee hath thought no paines

Iohn 15. 13.

Bern. de passi. dō.

Psal. 103. 1.



too great, not his bloody agony, his torments on the Crosse ; so let vs thinke, all the cost wee can expend, and all the paines wee can take, exceedingly too little to bee employed in his seruice.

Mat.28.8.

1.Cor.15.57.

Heb.2.14.15.

Heb.9.17.

Esa.53.5.

Againe, heere is matter of much comfort. Let no man think it strange that these contrary streames of ioy and sorrow should arise both out of one fountaine. For wee must come to the Sacraments, as the *Maryes* came from the Sepulcher, with feare and *much ioy*. As wee must sorrow, that our sinnes were the cause of Christs death: so must wee reioyce, that Christs death is the meanes of eternall life. Hence we obtain victory ouer Satan, death and hell. Hence wee haue tendred to God full satisfaction for our sinnes. Hence vve haue an interest in the legacy of eternall life, and for a pledge of this legacie, wee haue the blessed Sacrament. Here is a soueraigne plaister for euery penitent heart. *Hee was wounded for our iniquities, hee was smitten for our*

our transgressions ; the chastisement of  
 our peace was upon him , and by his  
 stripes we are healed. As S. Paul saith,  
*Christ was poor, that we might be rich:*  
 So I may say, He was humbled, that  
 we might be exalted ; hee was dis-  
 graced, that we might be honoured;  
 he was wounded, that we might be  
 healed ; he was condemned, that we  
 might be acquitted; he ware a crown  
 of thornes , that wee might haue a  
 crowne of glory ; hee complained  
 that he was forsaken, that we might  
 be assured our God will neuer for-  
 sake vs ; hee was *numbred among the*  
*wicked*, that wee might enioy the  
 society of Saints & Angels for euer.  
 Therefore my brethren, let this bee  
 the solace of your soules , and the  
 ioy of your hearts, against all the  
 afflictions of this life, the  
 terrors of death, and  
 the torments  
 of hell.

2. Cor. 8. 9.







# THE SIXT Sermon.

The danger of vnwor-  
thy receiuing of the  
*Sacrament.*

I. COR. II. v. 27. 28. 29.

*Wherefore whoſoener ſhal eat this bread,  
and drinke the cup of the Lord vn-  
worthily, ſhall be guilty of the Body  
and bloud of the Lord, &c.*



**W**HEN I firſt began to  
handle this Scripture, I  
ſhewed that it contains  
three principall points:  
1. The time of Inſtitution. 2. The  
Causes

Causes of constitution. 3. The care that is to be had for the due celebration of the Sacrament.

The two former I haue handled, and now the third remaines to bee considered, in these words; *Wherefore who soeuer shall eat this bread, and drinke the cup of the Lord vnworthily, shall be guilty of the body and bloud of the Lord, &c.*

Wherein	}	1. The danger of vn-
the Apostle		worthy receiuing.
sheweth	}	2. The meanes to pre-
things,		uent this danger.

The danger is great in a twofold respect. First, hee that receiues the Sacrament vnworthily, sinnes heynously against our Sauour; for he *is guilty of the body & bloud of the Lord.* Secondly, hee sins fearefully against his owne soule; for hee *eateth and drinketh his owne damnation.* Now to auoid this Scylla and Charybdis of injury to Christ, and misery to our owne soules, this is the meanes,  
Let

*Let a man examine himselfe.*

The Prophet *David* in the fifteenth Psalme propounds this question, *Lord, who shall dwell in thy Tabernacles, who shall rest upon thy holy mountaine?* Hauing handled the doctrine of the Sacrament, this question is very necessary; Lord, who shall be admitted to thy Table? who shall be partakers of thy blessed body & bloud? For (as *S. Austin* saith) *We must as well consider who may receiue, as what is to be receined:* As the Oracle from heauen answers to the Prophets demand, *Hee that walketh uprightly, and worketh righteousness, &c.* So the Apostle here doth satisfie my question, shewing that he only who receiues it worthily: For he that receiues it *unworthily*, shall be guilty of the body and bloud of Christ. From whence I obserue, that the Sacrament is no banquet for wicked and vnworthy receiuers. As a stranger to the Common-wealth of Israel might not eat the holy things in the time of the Law: so a stranger from the

*Psal. 55. 1.*

*Aug. in Ioh. tract. 62.*

*Leuit. 22. 10.*



Exod. 19. 13.

the life of God, may not taste of the holy Sacrament in the time of the Gospell. The Lord was strict concerning them who were to appeare before him at Mount Sinai, as wee read in the nineteenth of Exodus; in so much that if a beast did touch the mountaine, hee must bee stoned to death. And shall not those who dare approach into Christs presence, and come to his Table with beastlie affections, be lyable to his iudgements? Yes surely.

1. Reg. 5. 51.

*As Salomon said of Adoniah, If he shew himselfe a worthy man, there shall not a hayre of him fall to the earth; but if wickednesse bee found in him, though he take hold of the hornes of the Altar, he shall die:* So he that comes worthily to the blessed Sacrament, shall bee free from danger, nay, he shall finde much comfort, but if hee come wickedly and vnworthily, his soule shall surely smart for it.

Mark. 14. 15.

The Chamber was trimmed wherein the Passecouer was celebrated, and the Supper instituted: and

so

so should the chamber of euery Christian soule be clenſed from profaneneſſe, and adorned with grace, that is to receiue Chriſt Ieſus in the Sacrament. The Diſciples ſeete were waſhed before they did partake of the Supper, & doth not that call for a cleaſing of our hearts, before we communicate? It is very remarkable, that when Chriſt did inſtitute the Eucharift, hee admitted onely the eleuen Diſciples. For I confidently hold, that wicked *Iudas* was ſent away packing with a *Quod facis fac citò*, that thou doeſt, do quickly. Neyther are there wanting amongſt the Fathers and Schoolemen, who affirme that *Iudas* vvas abſent: So that *Maldonat* was too nice in ſaying, *he could willingly be of that opinion, but that the contrary hath many fauourites*. Wee may be confident, eſpecially when the Euangelift himſelfe ſaith plainly, that ſo ſoone as *Iudas* had receiued the ſop, he went immediately out. So that from this our Sauours praſtiſe in not admitting

Iohn 13.2-4.

Iohn 13.27.  
*Hilar. de Trin.*  
*lib.8.*

*Durand. Ratio.*  
*lib.4. cap.4.*

*Maldonat. in*  
*Mat.26.*

Iohn 13.30.  
For that this ſop was no part of the Supper.

*Nullus assistat  
Iudas. Chrys. ad  
pop. Ant. hō. 60.*

*Psal. 50. 16.*

*Leuit. 7. 20.*

*Colos. 1. 20.*

mitting *Iudas*, I may say with *Chrysostome*, Let no *Iudas* be present or approach this holy Table. If the Lord expostulate thus with a wicked man for meddling vvith his vvord, *VVhy dost thou take my covenant into thy mouth, whereas thou hatest to be reformed?* Wil he not be prouoked to anger vvith him, vvho takes this Sacrament into a prophane mouth? If he vvho did eat the Peace-offering, ha-ving his *uncleannes* vpon him, was cut off from his people, as vve read in the seuenth of *Leuiticus*: What shall become of him vvho comes vnvvor-tilly to take this holy Sacrament, the memoriall of that vvonderfull Peace-offring vvich *Christ* rendered to his Father vpon the Altar of the Crosse, vvhereby he reconciled all things to God, both in *heaven and earth*.

There are tvvo especiall reasons of this doctrine. First, in regard of the difference betveene the Sacrament and the Communicant. For vvhat fellowship hath light vvith darke-



darkenes? what agreement between the holy Sacrament and a profane heart? who vvill put precious vva-  
ters into filthy vessels, or wholesome wine into foule caskes? This is the ground of *Ioshnaes* speech to the children of Israel, You cannot serue the Lord, for he is a holy God; that is, whilest they vvere vvicked, the *righteous Lord who loneth righteousness*, would not accept of their seruice. Almighty God hath euer carefully required a correspondence betweene his holy ordinances, & those who vvere to be partakers of the same. Thus the Shew-bread vvas appointed onely for *Aaron* and his sonnes, because they were holy. Thus the Trespasse-offring *must be eaten in the holy place, because it is most holy*. Therefore as the Lord saith, *Be you holy, because I am holy*, so may it be said to the Communicants, Be you holy, because the Sacrament is holy. This was the cauear giuen to the Communicants in the Primitiue Church, when one of the Deacons

Ios. 24. 19.

Psal. 11. 7.

Exod. 29. 33.

Leuit. 7. 6.

1. Pet. 1. 16.

Chrys. ad pop.  
Ant hom. 61.

1. Pet. 2. 2.  
Psalm. 12. 6.  
Psalm. 19. 10.

2. Cor. 2. 16.

cons holding vp the Sacrament in the view of the people, cryed with a lowd voyce, *Sancta sanctis; Holy things belong to the holy.* And where there is not holinesse to entertaine these holy things; there, in stead of comfort, the heart is more & more corrupted. For as the spider gets strength of poyson from the sweetest hearbs and flowres: so the profane and impenitent heart is strengthened in wickednesse by receiuing this holy and heauenly food. The Word of God hath many excellent Encomiums in sundry places of Scripture. It is the *sincere milke of the Word.* It is *more pure then gold seuen times refined.* It is *sweeter then the hony and the hony-combe.* Yet vve often finde by lamentable experience, that it becomes to some *the sauer of death vnto death*: and so the Sacraments which vvere ordained to be the seales of our saluation, the comfort of our hearts, the strength of our soules, being vnworthily receiued, become the seales of condemnation,

nation, the bane and poyson both of soule and body for euer.

A second reason why the wicked and vnworthy must not meddle with the Sacrament, is the danger that thereby is incurred. When Almighty God deliuered the Law vpon Mount Sinai, as he did fence the mountain with markes and bounds, so did he the Commandements with comminations and threatnings. Aboue other, the third Commandement hath a dreadfull threatning;

Exod. 19. 12.

*The Lord will not hold him guiltlesse that taketh his name in vaine.* Now

Exod. 20. 7.

when the Sacrament is profaned, the name of God is taken in vaine in a high degree. Let him therefore take heed to himselfe, who by vnworthy receiuing doth profane this holy Sacrament. The temporall iudgements that haue seized vpon men for laying profane hands vpon holy things, are left to vs as a warning to auoyd the like dangers. *The hand of God was heauy vpon them of Ashdod, for medling with the Arke. Baltazar*

1. Sam. 5. 6.

P

was



Dan. 5. 3-6.

Verse 30.

Psalm. 78. 30.

was brought into a maruelous trembling and astonishment, & receiued a dolefull doome by the handwritting on the wall, for quaffing and carowling in the holy vessels. And the Apostle heere would haue the Corinthians take notice of the wrath of God vpon diuers of them for receiuing the Sacrament vnworthily. For many were sick and weake amongst them, and many slept. Seeing then that weaknesse, sicknesse, and death also did befall those profaners, the same should make euery profane & irreligious receiuer of the Sacrament to tremble, as being lyable to the like iudgements. The Israelites had quails at their desire, but when the meate was yet in their mouthes, *the wrath of God fell vpon them.* And this surely was a great iudgement. Hee that is an vnworthy receiuer, may iustly feare lest the wrath of God in some such fearefull manner fall vpon him whilest the cup is in his hand, and the bread in his mouth. It is true, that as Fathers chastise their children  
that

that are come to ripe yeares, in another fashion then they did when they were little : So God hath another kinde of discipline vnder the Gospel, then hee had vnder the Pedagogie of the Law, as *S. Chrysostome* saith. Hee doth not so often scourge offenders with the rods of temporall chastisements, but rather referres for them eternall torments ; so that *Who soeuer receiveth the Sacrament unworthily, procures to himselfe a great torment.* Yet who doubts but that the hand of God is vpon many vnworthy Communicants, euen by sorrow, sicknesse, death, and sundry other temporall chastisements ?

But let vs obserue the dangers of vnworthy receiuing, as they are laid downe by the blessed Apostle. The first is, *Hee becomes guilty of the body and blood of Christ.* That is, hee is guilty of offering contumely, iniury and indignity to him. *St. Paul*, when hee dissuades husbands from offering violence to their vviues, giues this for a reason, *No man euer*

*Magnum acquirit tormentum.*  
*Augu. in Ioh.*  
*tract. 62.*

*Ephes. 5. 29.*

Reue. 19. 16.  
1. Cor. 2. 8.

Pfal. 51. 14.

*yet hated his owne flesh.* And may not I reason thus, Let no man offer iniury to Christ, because he is *flesh of our flesh*? Yea, hee is our head, and a wound or maine giuen to the head is more odious and dangerous then to another part. To offer violence to an ordinary person it is a fault, to strike a Magistrate, a greater, but to wound a King, who is the Lords anointed, is a sinne in the highest degree. O what a heynous sin is it then to offer violence, and as much as in vs lyes, to strike and wound the Son of God, *the King of kings, and the Lord of glory*?

To be guilty of the death, and sheading of the blood of any innocent man, is a fearefull sinne, and this made *David* cry out in the bitterness of his soule, *Deliner mee from blood-guiltinesse, O God.* Oh how fearefull is it then to be guilty of the body & blood of Christ? Yea, the iniury and indignity is greater then is obuious to euery eye, if wee consider the double vnion in Christ, not onely the



the two substances, the body & the soule, but the two natures, the diuine and humane. Whose heart is not moued with indignation against the Iewes, when he heares or reades their villanies and violence done to our blessed Saujour? But take heed, saith *Chrysostome*, lest thou be guiltie in the like kind, by vnworthy receiuing of the blessed Sacrament. Hee that defiles the Kings garment, and he that teares it, offend both alike, the Iewes did teare it, thou defilest it, heere indeed are *dinersa peccata*, but *par contumelia*, some difference in the sinne, no difference in the disgrace.

*Ioseph* and *Nicodemus* their pious deuotion, in begging and embalming the body of Christ, is worthily recorded and commended to all generations. *Mary Magdalen*, by bestowing that boxe of precious oyntment vpon his holy head, hath gained to her selfe endlesse honour, in stead of her former infamy, in so much, that *Wheresoeuer the Gospell*

*Chrys. ad Pop.*  
*Antioch. hom. 60.*

*Chrys. hom. 48.*  
*in Ioh.*

*Ioh. 19. 38. 40.*

Mat. 26. 7.

*shall be preached in the whole vworld, that her reuerend and religious act shal bee spoken of for a memoriall of her.*

Beloued, if we receiue the Sacrament vnworthily, oh wretched men that we are ! For we ioyne with *Iudas* and the *Iewes*, beeing guilty of the body and bloud of *Christ*; but if we receiue it worthily, how happy are wee ! For we communicate with honorable *Ioseph*, and penitent *Mary Magdalen*, our memories shall be blessed, and our soules receiue vn-speakable comfort.

The next danger, which is also a consequence vpon the former, is this, *He that eateth and drinketh vnworthily, eateth and drinketh his owne damnation.*

It is indeed an ineuitable consequence ; For he that is guilty of the body and bloud of *Christ*, how can hee but incurre the danger of condemnation ? The word *κρίμα*, some would qualifie, as though it did import onely some temporall punishment,

ment: but that acceptation is too short. For as the word is more large in signification, so the dependance it hath vpon a heynous sinne, must needs imply a correspondent iudgement. And so indeed it doth import, not onely a temporall punishment, but also eternall condemnation both of soule and body. And reason, for if he that despised *Moses law dyed without mercy under two or three witnesses, of how much sorer punishment shall he be woorthy, which treadeth vnder foote the Sonne of God, counteth the bloud of the new Testament as an unholy thing, and so despites the Spirit of grace?*

Heb. 10. 28. 29.

This is a fearefull thing, to be in the state of the damned, and is not therefore to be passed ouer slightly. Our blessed Sauour compares a damned soule to an offender bound hand and foot, and cast into some wofull prison, where there is nothing but wayling, & weeping, and gnashing of teeth. And surely the comparison is good, if wee consider

Math. 22. 13.



Iude ver. 13.  
Reue. 21. 8.

the nature and adiuncts of the place. For the place is a place of maruailous horror, beeing as it were a dungeon of compacted darknesse, and a Lake that burnes with fire and brimstone. The company there are vvosfull soules, and wretched hellish spirits, pouring forth nothing but woes and execrations vpon themselves. There is the worme of conscience gnawing the soule; there is the mercilesse fire tormenting the body.

Exod. 10. 22.

Dan. 3. 19.

Luke. 16. 24.

Will you haue a resemblance of the darknesse of Hell? Think vpon the palpable darknesse of Egypt. Will you behold an Idea of that violent fire? Meditate vpon the hote Fornace, prepared by *Nabuchadnezer* for *Shadrach*, *Mesbach* and *Abednego*. Will you view the doleful state of the Damned? Looke vpon *Dives* tormented in those cruell flames of fire, and not afforded one droppe of water to coole his tongue. Yea, suppose you saw one vpon some tortouring rack, with a greedy Vultur euer gryping at his heart, and yet

yet consider that all these come too short to set forth the dolefull condition of the damned. No tongue is able to expresse, no heart is able to conceiue the woe and miseries the tormented soule is subiect to in hell, which are as endlesse as caselesse: But these things I doe onely touch in brieife, hauing else-where handled them more largely.

And here by the way, I obserue the forine of the Apostles phrase, *He that eateth and drinketh vnwoorthily, eateth and drinketh his owne damnation*; or, as the new translation hath it, both more literally, and more significantly, *eateth and drinketh damnation to himselfe*. In which S. Paul doth so appropriate the danger to the particular Communicant, that he seemes to exclude any other.

And indeed to hold, that the Sacraments are polluted or profaned to the worthy Communicant, by the vnworthy receiuer, is an absurd conceit. *For every man must beare his owne burden: and the soule that sinneth*

In my three-fold Resolutio.

εαυτοῦ.

Gala. 6. 5.  
Ezech. 18. 4.

neth, must die the death. Yea, it is a very vncharitable error. For vvhath comfort could any man haue in receiving the Sacrament, if this conceit were currant?

Were a man neuer so well prepared himselfe, yet not knowing how the case stands with others, it must needs make him come with more doubting concerning others, then hee could haue comfort in himselfe.

But leauing this erroneous opinion, which hath come in the way like the body of *Amasa*, I come to the reasons why the vnwoorthy receiving of the Sacrament becomes so dangerous.

The *Rhemists* do giue this for a reason, namely, because Christ is locally present, & receiued by the wicked. For, say they, *They could not be guilty of that which they receiue not; And it cannot be so heynous an offence to receiue a peece of bread, or a cup of wine, &c.* And this they call an *inuisible* prooffe of the reall presence. But let not him

2.Sam.20.12.

*Rhem. Annot.  
in hunc locum.*

1.Reg.20.11.



him that puts on his Armor, boast like him that puts it off. This Romish Argument is like the Spanish Armado, which they called the Inuincible Navy. Thus mens conceits make those things seeme which are not. So the Philistims thought their Champion Goliath an inuincible Combatant, which caused them to insult: but as Goliath brought with him a sword to strike off his owne head, so do the Rhemists bring forth that for a weapon of defence, which indeed cuts the throat of their owne cause. For if a man that eates the Sacrament vnworthily, eate and drinke his owne damnation, it followeth necessarily, that he doth not receiue Christ, which if hee did, then must Christ by his Spirit dwell in him, & consequently being Christs, he must needs be partaker of eternall saluation.

St. Iohn saith, As many as receiued him, to them hee gaue power to be the sonnes of God; and our Sauiour saith, Hee that eateth my flesh, and drinketh

1588.

1. Ioh. 6. 56.  
Rom. 8. 9.

Ioh. 1. 12.

Iohn 6. 54.

Iohn 3.19.

*drinketh my bloud, hath life euermore.* But was it euer heard or read, that a man should be condemned by receiuing Christ? No surely: but as this is the condemnation of the world, *that light came into the world, and men loved darknesse rather then light:* so this is the condemnation of the vnworthy receiuer, that Christ the life and light of the world being offered to him, he doth not receiue him.

The true reason why the Sacrament becomes so dangerous to the vnworthy Communicant, is that which hath been before obserued: namely, because Christ in respect of the institution is the Author, in respect of sacramentall relation the matter, in regard of the shewing of his death and Passion, the end of the Sacrament. Which answers that silly cauilt, *It cannot be so heynous to eat a peece of bread.* Who would thinke it should be such a heynous offence to eat an Apple, as that it should be the condemnation of the whole

whole World? And if *Adams* disobedience therein could procure condemnation to many, who doubts but an vnworthy Receiuer of Bread and Wine, may iustly draw downe condemnation vpon one? especially if wee consider that these elements are ordained for such a sacred vse.

Doth not a man become a Traytor and woorthy of death by clipping the Kings coyne, and offering contumely to the Broad scale, vpon which the Kings image is stamped, though hee touch not his person? And may not an vnworthy receiuer become a Traytor to Christ, and be woorthy of eternall death for profaning the blessed Sacrament, which is a liuely representation of his presence, and a scale whereupon his death and Passion is so stamped, without any carnall presence or touching of his body?

And if you marke the connexion of the Apostles words, you shall see most euidently, that this is the reason of the danger. For whereas he before

Gene.3.  
Rom.5.12.



fore he had spoken of the finall cause of the Sacrament, *you shew the Lords death till hee come*, hee inferres these words immediately by way of illation; *Therefore whosoener shall eat this bread, or drinke this cup unworthily, shall be guilty of the body and bloud of Christ.*

Againe, it is very obseruable, how it hath pleased God to open the Apostles mouth, to stop the mouthes of the Rhemists. For hee saith not, *Whosoener eateth this body, and drinketh this bloud*, (which had been very material to set forth such a mighty danger, by so vvaighty a reason) but, *Whosoener eateth this bread, and drinketh this cuppe unworthily, shall bee guilty of the body and bloud of Christ.*

Hereunto it may be obiected, We doe not read that the Word of God being peruerterd or abused, doth incurre such danger, or draw down such iudgements: how comes it then to passe, that the Sacrament being profaned, should be so dangerous,

rous, except we admit a reall presence?

To vvhich I answer, First, that albeit such dangers are not mentioned in these expresse termes, yet are they obuious and euident in many places of Scripture.

And secondly, that the abuse of this Sacrament is more heynous and dangerous then the abuse of the Word, it is no maruel, in regard that Christ is herein offered more plainly, applied more particularly, and exhibited more firmly. He is offered more plainly, for diuers senses are made as so many windowes to conuey this sauing grace into our soules. Hee is applied more particularly: for vvhwhereas the Gospell is the Will and Testament of Iesus Christ, the Sacrament is as it were a particular transcribing of euery mans legacie, and giuing it into his hands. He is exhibited more firmly, in that the Sacrament being a seale of the Couenant of Grace, it confirmes vnto vs our immortall inheritance. So that,

PROV. 1. 24. 26.  
2. COR. 2. 16.  
ACTS 13. 46.

*Non solum in mysterio, sed etiam in scripturae lectione. Hieron. in Eccl. lib. 3.*

*Aug. de verb. dom. serm. 33.*

*Ipsam cenam fide quotidie manducamus.*

*1. Cor. 5. 7.*

that, albeit we doe daily *eat the flesh of Christ, and drinke his blood, not onely in the Sacrament; but also in reading of the sacred Scriptures*, as *St. Hierome* saith: yea though we daily (in some sort) *eat the Supper it selfe by Faith*, as *S. Austin* saith; yet forasmuch as we doe feed vpon Christ, by receiuing the Sacrament, in a more excellent and extraordinary manner, it is no maruell though the abuse of that heauenly mystery be esteemed a more heynous sinne, and incurre a more fearefull danger.

Seeing now the vnworthy receiuing of the Sacrament is so dangerous, the due consideration thereof yeelds direction to the Minister, terror to the profane receiuer, and admonition to euery Communicant.

First, it yeelds direction to the Minister, that he admit none to the Sacrament whom he knowes to be vnworthy. *S. Paul* speaking of the Incestuous Corinthian, exhorts, *Purge out the olde leuen, that you may be a new lump.* And the Ministers  
of



of Christ must be like the Porters which *Iehoiada* set by the gates of the house of the Lord, that none that was unclean in any thing, should enter in. For the Lord hath made them as watchmen, to see that no profane person, or those who are polluted with grosse finnes, be admitted to the Lords Table. They must endeavour to sanctifie the Communicants, when they come to the Sacrament, as *Iob* did his sonnes when he offered his sacrifice. They must prepare them for the Supper, as *Iosiah* required the Priests to prepare the people for the Passecouer. But if there be any that wil not be reclaimed and reformed, then must they separate the precious from the vile, and repell the vvicked and vnworthy from the Communion, according to the commandement of God; and the Canons of the Church. And great reason: For it is not meet to take the childrens bread, and give it vnto dogs. And why alas should the Minister of Christ incur the Lords displeasure, by being

2.Chro.23.19.

Iob 1.5.

2.Chron.35.6.

Ier.15.19.

Canon.26.

Mat.15.26.

Mat.7.6.

Q

par-

1. Tim. 5. 22.

*Si indignè accedat, prohibe.  
Chrys. ad pop.  
Antio. hum. 60.*

Gen. 3. 24.

*αρεσιν ἀκαθάρτοις. Theod.  
Illota Conscient.  
Cyprian.*

2. Reg. 9.

partaker of other mens sinnes? That is a notable exhortation of *Chrysostomes*, Be he who soeuer, though hee were a magistrate in eminent place, a Captaine or a crowned King, if hee come unworthily, repell him. And a worthy resolution of that Father, who said, *Hee would rather suffer his owne bloud to be spild, then offer the bloud of Christ to a profane receiuer.*

Againe : 2. Seeing the vnworthy receiuing is so dangerous, the same may stand vp like the Angell with the flaming sword, to keepe *Adam* from eating of the tree of life. It may cause euery one to tremble, who offers to come to the Table of the Lord with *unwashed hands*; I meane with a foule conscience. Those that come with hearts full of profanenes, heads full of vngodly imaginations, and hands defiled with wicked actions, how vnworthy are they to be admitted to this blessed Banquet? As *Iehu* said to *Iehoram*, *What hast thou to doe with peace?* so I may say, *What haue these to do with the Sacramēt?*  
Indeed

Indeed the Sacrament is as a robe to cover the penitent sinner, but not a cloake to a wicked profaner of it: to such a one it is like the forbidden fruit of Paradise, the bane of the eater, and like a faire bait swallowed vvith a deadly hooke, the death of the receiuer.

Genes. 3.

Who being guilty, would drinke of that cursed water, *which made the thigh to rot, and the belly to swell?* And vvho, being guilty of grosse sinnes, vvill dare, vvithout repentance, to take that Sacrament, which shall make him guilty of the body and bloud of Christ? and become an occasion of his condemnation? Who doth not condemn and condole the Iewes for that fearefull execration, *His bloud be vpon vs & our children?* Behold, hee that receiues vnworthily, the bloud of Christ is vpon him to his vtter destruction. It is a pittifull thing when that curse befalls any, *Let their Table be made a snare:* But that this holy Table should be made a snare to a Christian soule,

Num. 5. 22.

Psal. 69. 22.



Reu. I. 7.

'tis very lamentable.

Mat. 26. 24.

It is said in the first of the Reuelation, *That euery eye shall see him, euen those that haue pierced him.* Not only *Indas* that betrayed him, *Pilate* that condemned him, and the Souldiers that crucified him, must appeare before him, and come to their arraignment; but also euery one, who by vnworthy receiuing hath made himselfe guilty of the body and bloud of Christ, must receiue his fearefull doome. Our Sauour said of *Indas*, *It had beene good for him if he had neuer beene borne*; and I may say of such, *It had beene better for them that they had neuer beene partakers of the holy Sacrament: for alas, they haue eaten and drunke their owne damnation*; better had it beene for such to haue eaten some venemous thing, or to haue drunke some deadly poyson, for that had onely beene the death of the body: but they by eating and drinking the Sacrament vnworthily, haue damned and destroyed both soule & body for euer.

Lastly,

Lastly, this danger may admonish euery Christian to endeouour with all care and diligence to come worthily to the Sacrament. For as Manna was to euery mans taste according to his will ; so is the Sacrament to euery one according to his worthinesse. Alas , it will not bee enough to say to our Sauour with them in the Gospell, *We haue eaten & drunke in thy company, wee haue beene admitted to thy Table.* But vvee must see that we come thither as wee should. For as the body abounding with euill humors, the corperall food doth rather hurt then nourish it : So the soule being fraught with vices , this heauenly food doth rather kill then comfort it. People vvill bee vnwilling that men should see them come to the Lords table with foule hands : and should they not be more carefull that God do not see them come with foule hearts ? A man would be loth to let a sparke of fire fall into a chest that hath rich & costly clothes in it : so should euery one bee loth,

*Augu. epist. 118.*

*Luk. 13. 26.*

*Chrysost. de prodit. Iude.*

*Ambr. de sacr.  
lib. 5. cap. 3.*

*Exod. 12. 44.*

*Augustin.*

*Exod. 3. 5.*

that any spark of corruption should enter into his heart, when hee is to receiue the body & bloud of Christ. The Communicants, as *S. Ambrose* saith, must be *familia candidata*. For as none vncircumcised was admitted to the Pasceouer: so none of vncircumcised hearts should bee partakers of the Lords Supper. *Hee must be of the body of Christ, that eates the body of Christ.* Adam in his state of integrity, had free liberty to take & taste of all the trees in the Garden, (one onely excepted;) but after his transgression, hee was iustly restrained: So doth the Lord Iesus admit vs to his Table, if wee come worthily, otherwise wee are no welcome guests vnto him. Therefore, as it was said to *Moses*, *Put off thy shoes: for the place where thou standest is holy ground.* So let vs put off the shoes of our corruptions, and then wee may with comfort approach vnto the Table of the Lord.

But here it may be iustly questioned, Can any one be worthy of the Sacra-



Sacrament, it beeing of such excellency as hath beene shewed? For answere whereunto, we must consider, that there is a two-fold vvorthinellse, the one in act, the other in acceptation. The worthines in Act, requires a proportionable correspondence betweene the Sacrament and the Communicant. But this worthinellse (I hope) no man is so ignorant to hold, so impudent to plead. For as *Origen* saith, euery one must say with the Centurion in this case, *Lord, I am not worthy that thou shouldest come under my roofe.* And we doe truely acknowledge that *wee are not woorthy to gather vp the crumbs under the Lords table.*

The worthinellse in acceptation is, when God in mercy, without desert on our behalfe, doth count vs worthy, as it is in the 21. of *Luke*, *Pray that you may be counted woorthy to escape all these things.* And this must be our worthinellse vwhen wee come to the table of the Lord. Now his gracious acceptation of almighty

*Origen hom.*  
*8. in diuers.*  
*Math. 8.8.*

In the Communion book.

*Luke 21.35.*

Rom. 16. 2.  
 1 Cor. 16. 4.  
 Col. 1. 12.  
 καὶ ὡς ἀξίον  
 εἶναι, as meet is,  
 though it be  
*dignum* in the  
 vulgar Latin.  
 2. Thes. 1. 3.

*Bellar. de Euch.*  
*lib. 4. cap. 18.*

ty G O D, though it doe not challenge an absolute woorthinellſe, yet doth it require a certaine fitnellſe, which in ſome degree we call a worthinellſe. And ſo alſo the word imports. For ἀξίως, is oppoſed to ἀξίως, which ſome-times ſignifieth meet or fit, as wee fitly tranſlate it in diuerſe places. Yea, the Rhemiſts, though they make themſelues ſlaues to the vulgar Latine, yet in the ſecond Epistle to the Theſſalonians, they haue ſo tranſlated it. Now what it is that makes a man fit, or vnfit, is duly to be conſidered.

*Bellarmino* labours to proue, that no man is fit for the Sacrament, but he onely, who is free from the trouble or touch of conſcience for any mortall ſinne. So that hee will haue onely thoſe that are whole to come to the Sacramēt. But both the Scriptures and ancient Fathers doe ſhew that they whoſe cōſciences are troubled, and thoſe that find weakneſſe in themſelues, are fit Communicants. The diſciples had their frail-  
 tie

ties, there was presumption in *Peter*, and emulation in the rest. If we stay till we be without sin, we must neuer come to the Sacrament. *Christ came not to call the righteous, but sinners to repentance.* He is no Physician for the whole, but for the sicke. It is not infirmity that makes a man vnworthy, if he labour and strue against it. For Christ will not breake the brused reed, nor quench the smoking flaxe. Hee comes best who comes most humbly, beeing conscious of his infirmities, and is therefore troubled for them, like the man that came to Christ with teares, and said, *I believe, Lord, helpe my unbelief.*

Those that refraine the Sacrament, because they feeble weaknesse in themselves, are like those that wil not come to the fire till they be hot, nor to the Physician till they be whole. *Dominicus Soto* saith well, It many times comes to passe, that by the receiuing of this Sacrament, a sinfull man becomes a sound Penitent

Math. 9. 13.

Math. 9. 12.

Math. 12. 20.

Mark 9. 24.

*Ex Attrito fit  
Contritus. Dom.  
Soto in sent. lib. 4.  
dist. 12. quest. 1.  
Art. 11.*



tent; bewayling his sinnes, not with a flauish feare, but in loue and reuerence to the Maiestie of God. And therefore hee doth woorthily condemn the custome of the Spaniards, who deny the Sacrament to those that are condemned to death.

Gene. 14. 18.

The places are almost infinite in the ancient Fathers, where this Sacrament is called and compared to Physike, to cure and comfort the sick soule. And fitly: For vwhen should *Melchisedeck* king of Salem bring forth bread and wine, to relieue *Abraham* and his Army, but when they are weake and wearied in the battaile? And when should our King of Peace affoord vs this spirituall food so fitly, as when our soules doe hunger and thirst after righteousness?

To conclude this poynt, my Brethren, it is to be cōsidered that there are diuerse degrees of vnworthines. Euen smaller distinctions, a difestimation of the Sacrament, vuant of faith and feare, of reuerence & deuotion,

uotion, may hinder the fruitfull re-  
ceiuing of the Sacrament. But espe-  
cially take heed of open profanenes,  
irreligion, Atheisme: such sins must  
needs draw downe the iudgements  
of God vpon the head of the Recei-  
uer.

As *Iosephs* seruant said to his  
brethren, *Is not this the cup whereby*  
*my Master makes tryall whether you*  
*be true men?* So I may say, Is not this  
wretched condition of life an eu-  
ident prooffe of such mens vnwor-  
thines, and an assured testimony that  
they are guilty of the body & bloud  
of Christ, and consequently, *eate and*  
*drinke damnation to themselves?* But  
if you be free from these grosse sins,  
and your hearts sincere and vpright,  
though not vtterly void of infirmi-  
ties, know this beloued, that Christ  
is as ready to admit you to his Ta-  
ble, as *Iehu* was to take *Ie-*  
*honadab* into his  
Chariot.

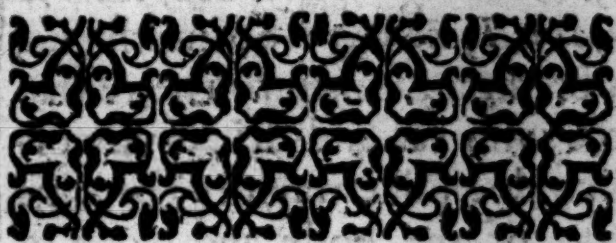
New transla.  
Gene. 44. 5.

2. King. 10. 25.

THE







# THE SEVENTH Sermon.

The meanes to auoid the  
danger of vnworthy  
*Communicating.*

**I. COR. II. ver. 28:**

*Let a man therefore examine him-  
selfe.*



**W**HEN our blessed Sa-  
uiour told his Disci-  
ples, *Verily, I say vnto*  
*you, that one of you shall*  
*betray mee ; they were exceeding sor-*  
*rowfull,*

**Math. 26. 21. 22**

Jonas. 2. 5.  
2. Reg. 6. 14.

Acts 2. 37.

rowfull, and began euery one of them to say, *Is it I, Master?* So me thinks, my brethren, vwhen you heare that those who eat and drinke vnworthily, doe (like traytors) become guilty of the body and bloud of Christ, euery one should be exceeding carefull, and enquire, *Is it I? am I one of those that are guilty of this heynous sinne?* When the Apostle Peter rowzed vp the Consciences of those happy Conuerts, taxed them roundly for their sinne, and layed the iudgments of God to their harts, like the axe to the roote of the trees, they found themselves vwrapped in their sins like *Jonas* with the weeds, and inuironed with Gods iudgments, like *Dothan* compassed with the Syrians army, and being pricked in their harts, they cryed out, *Men and brethren, what shall we doe?* Beloued, the dangers mentioned before, cannot but touch the quicke: for what greater danger then to be guilty of the *body and bloud of the Lord*, and to eat and drinke damnation  
to

to ones selfe? And should not this cause euery one to vse all care and diligence to auoyd those dangers, and to enquire with those Conuerts, What shall wee doe? What course shall we take, that we may escape the iudgements of God? Now to a man thus affected, the Apostles resolution is at hand, *Let a man examine himselfe.* This examination is like the two Disciples that our Sauour sent to prepare a roome for the celebration of the Passecouer. For it is the meanes that hee hath ordained for preparing the heart, that it may be trimmed & furnished with Grace for the comfortable receiuing of the Sacrament. This examination and preparation is necessary at all times, and in euery act of Gods worship and seruice.

The children of Israel, when they were to appeare before God vpon mount Sinai, were appointed three dayes for their sanctification. And vwhen they did celebrate the Passecouer, they were allowed foure dayes for

Mark. 14. 13.

Exod. 19. 10. 11



Exod. 12. 3, 6.

1. Whom a  
man must ex-  
amine.

for their preparation. Now if so large a time were allotted for these legall seruices, vve may vvell conclude, that a due preparation is necessary for the receiuing of this E-uangelicall Sacrament.

For the better prosecution of this point, vve will consider these three circumstances: 1. The persons who: 2. The manner how: 3. The matter whereof this examination consists.

You shall finde many very forward & busie in prying into others, persuing them vvith their examinations, and taxing them with their censures, who in the meane time doe vtterly neglect themselues: they can espy the least mote in anothers eye, the least spot in his garment, the least defect in his life, but the greatest corruptions of their own harts, the extreamest deformities of their owne liues, they cannot behold. These men are like *Lamia* in the Poet, who put on her eyes vvhen shee went abroad, but layd them aside when shee came home; and like

like a foolish man, that runnes to quench another mans house, whilst his owne flames about his eares. All the Mariners are vpon the iacke of *Ionas*, and examine him strictly of his person, his profession, his country, his religion, and what not? but neuer a one of them examines himselfe. So that if the Prophet *Jeremy* had beene there, he might haue said of them as he spake of the Iewes, *I harkened and heard, but no man said, what haue I done?* But who art thou that iudgeth another mans seruant, seeing hee standeth or falleth to his Master? Though the Lord hath commanded thee to examine thy selfe, yet hath he not made thee an examiner of others; that office hee hath reserued to himselfe. Remember our Sauours checke for *Peters* busie inquisition concerning *Iohn*, *What is that to thee? follow thou mee.* And as *S. Paul* saith in the sixt to the Galatians, *Let euery man prooue his owne worke, that hee may haue ioy in himselfe:* so I may say, Let euery one

*Ionas* 1.8.

*Ier.* 8.6.

*Rom.* 14.4.

*Iohn* 21.22.

*Gal.* 6.4.

R

exa-

The manner  
of our exami-  
nation.

*Prudentissimo  
trapezita. Hierō.  
in Ephes. lib. 3.*

2. Corin. 13. 5.  
*πιστάετε  
δοκιμάετε.*

examine his owne heart, that he may haue comfort by the Sacrament, and not *eate and drinke damnation to himselfe.*

In the next place wee are to obserue, forth of the Apostles phrase, the manner of our examination. For the word *δοκιμάετε* imports a diligent scrutiny and examination; it being a metaphor drawn from Goldfiners, who try their metalls, till they leaue them vtterly without drosse. And therefore St. *Ierom* vpon that word saith, A Christian must in this case be like a prudent exchāger, who will not iudge of coyne onely by a superficial view, but tryes it by the waight, the sight, the sound, and euery other meanes. Such a diligent examination doth the Apostle call for elsewhere, when he saith, *Prone your selues, Examine your selues*, doubling his phrase, as it were his files, thereby shewing, that it is not a superficial, but a substantiall examination that is requir'd in these waightry matters. And reason : In humane affaires



fares this diligent examination is seldome neglected. Who will take Physicke, without consideration of the state of his body, the ayre, the season, and other necessary obseruations? And, as our Sauour sayth, *What man will build, but hee sitteth downe first, and considereth his ability to finish the worke? What King going to warre, sitteth not downe, and examineth his power for the incounter of his enemy?* Shall humane affaires be attended with all diligent circumspection; and shall one of the greatest mysteries, and waightiest duties of a Christian bee vndertaken without diligent examination?

Luke 14.28,31.

Againe, if wee consider eyther the difficulty, or the danger of neglect, the same may cause our diligent examination. The difficulty is exceeding great; *For the heart is deceitfull aboue measure, who can find it out?* Aske thy heart whether thy life bee culpable: it will be ready to excuse, and say with *Gebazi*, *Thy seruant went no whither*. Call it to account of

Ierem.17.9.

2.Reg.5.25.

R 2

thy

Luk.18.21.

2.Reg.5.19.

Mat.16.22.

Math.20.22.

Aug.hom.42.  
inter.50.

thy particular actions, and it vwill answer like the Ruler in the Gospell, *All these things I haue obserued from my youth.* If thou examine it whether thou mayst goe safely to the Sacrament, it will say with *Elizens*, (though without cause) *goe in peace.* If thou obiekt vnto it, thou art in danger of *eating and drinking damnation to thy selfe*, it will answere as *Peter* did to our Sauour, *Master, pittie thy selfe, it shall not bee so to thee.* When Christ asked the sons of *Zebedens*, *Are ye able to drinke of the cup that I shall drinke of?* they answered as roundly as rashly, *Wee are able.* And who is of so vncleane a heart, or so lewd a life, but hee holds himselfe fit enough for the blessed Sacrament? Such is the force of selfeloue seated in euery soule, that (if diligent examination doe not preuent it) it makes men vaunt with the Church of Laodicea, of those perfections they are void of, and to shake hands with the Pharise, (*qui iactauit merita, textit vulnera*) who boasted

sted of those merits he had not, and concealed the wounds of his soule that he felt not. *I thanke thee O God* (saith he) *that I am not like other men;* and hee said truly: for neyther were they like to him in ostentation and vaine-glory, nor hee like them in humbleness and sincerity. He was no extortioner, yet could hee robbe God of his glory: he fasted, yet in the meane time he was so filled, that he euen swelled with pride. He gaue almes, but his left hand could tell his right hand, that it was a hand of hypocrisie. Thus where selfe-loue beares sway, many haue their soules like the bodies of dropsie-men, faire and full without, yet stuffed within onely with watry humours.

Luk. 18. 11.

6. Againe, as selfe-loue, so Satan wil be exceeding busie to hinder this examination, cyther by taking vp our thoughts for worse employments, or by mixing distractions for our disturbance, he presents vs with a false glasse, wherein whilest vvee view our hearts and liues, euen de-

R 3

formity



formity it selfe seemes faire & beautifull, and our corruptions being couered with a vizard of hypocrisie, the greatest blemishes seeme to bee ornaments.

Iere. 48. 10.

Againe, this examination should be diligent, because of the danger. The curse of God is liable to euery one that doth the work of the Lord negligently; yea here is no lesse danger, then being guilty of the body and bloud of Christ, and to be subiect to eternall condemnation.

If a man were to passe ouer some deep and dangerous pit, by a narrow bridge, how warily would he looke to his feet? Oh how circumspect should he be, that passeth ouer this pit of death and destruction, by this narrow bridge of examination?

Verse 31.

Lastly consider, that if we neglect this duty, we expose our selues to the strict and dreadfull examination of almighty God. The Apostletells vs here, *that if wee would iudge our selues, wee should not be iudged.* Intimating on the contrary, that if wee will

will not examine and iudge our selues, the Lord himselfe will take vs to taske, hee will examine and iudge vs.

Hee is that King that came in to see his guests, and said, *Friend, how camest thou in hither, not hauing a wedding garment?* Hee saith not (as *Chrysostome* hath well obserued) *How satest thou downe?* but *How camest thou in?* As if he should say, Thou oughtest to haue looked to it beforehand, according to *Salomons* counsell, *Take heed to thy foot when thou art going to the house of God.* Before thou set foote within his Sanctuary, looke to it, and remember that the Lord will not haue the thresholds of his House worne vvith profane feet.

If this question were propounded to many a one, *Friend, how camest thou to the Lords Table?* The true answere would be, Without consideration, Without examination. The *Corinthians* found by wo-  
full experience, that if they would

Mat. 22. 11. 12.

*Chrys. id pop.*  
*Antioch, hom. 6.*

Eccle. 4. vlt.

not examine themselues, the Lord would be their Examiner. Wofull, *chryf. in Psa. 96.* I say, for *Christi iudicium fuit morbus et mors.* When Christ examined them, and found them vnprepared, he strooke some with sicknes, some with death. Consider, I pray you, that the Lords examination as it is seuerer, so is it most exact. *Hee will bring his light, and search Ierusalem with a candle.* Neither Achans accursed stufte, nor Rahels stolne Idols, nor Gehazies close bribery, can be concealed from him, whose eyes are like flames of fire. In vaine it is for Adam to hide himselfe amongst the trees of Paradise, for Ionas to lurke in the side of the Ship, for Sarah to laugh behind the Tent dore. It is neither Captiuity for remotenesse, Carmell for height, the Sea, nor Hell it selfe for the depth, can secure or shroud an vnworthy Communicant from God, *who searcheth the heart and the reines.* When the Lord falls to his examination, *hee will set mens sinnes before their eyes in order.* If they will

Zeph. 1. 12.

Iol. 7.

Gene. 31.

2. King. 5.

Reue. 1.

Gene. 3.

Ionas 1.

Gene. 18.

Amos 9.

Psal. 7. 9.

Psal. 50. 21.



will not examine themselves, and set their sins before their eyes for their compunction and conuersion, the Lord will set them before them, to their vtter confusion and condemnation.

The Rhemists in their notes vpon these words, do strangely collect the necessity of auricular Confession. It is something against them, that their great *Goliath* hauing gathered what places of Scripture hee could to this purpose (and some of them absurd enough) had no power to lanch vpon this Coast. It is more, that the ancient Fathers, in their expositions of these words, haue flatly contradicted the Rhemists collection. For *Athanasius* saith, *I would propound no man for thy iudge, but thy selfe. Theodoret* saith, *Be thou thine owne Arbitr and examiner.* But most of all, that the place it selfe makes directly against them, and is rather a Canon to batter, then a Bulwarke to support their Auricular Confession. For when the Apostle saith,

*Bellar. de Penit.*  
*li. 3. cap. 3. et 4.*

*Atha. vel quis-*  
*quis fuit author*  
*eorū Commentar.*  
*Tu tui ipsius*  
*arbiter esto.*

saith, *Let a man examine himselfe*, he sends no man to the Priest, but rather referres and restraines this examination to a mans owne care and conscience.

There is a marueilous difference between Examination and Confession, and it is impossible to conclude the one from the other. And albeit I deny not, but the faithful and skilfull Pastor may, when occasion is offred, be helpfull to a man in the examination of himselfe, by resolving of doubts, informing the iudgment, and quieting the troubled conscience: yet to make that absolutely necessary, which is onely accidentally expedient, neither sorts vvith reason or religion.

But leauing that erroneous collection, we may from hence inferre directly, that forasmuch as euery one who comes to the Sacrament must examine himselfe; children, fooles, and madmen, and all those, who are altogether disabled by nature, for this examination, are by no meanes

to bee admitted to the Communion.

Againe, this doctrine serues to lash those lazie Communicants, who hauing sufficient abilitie, either vterly neglect, or very negligently practise this weighty duty of examination, before they come to the Sacrament. This is one principall cause why many doe receiue the Sacrament vnworthily, to the dishonour of God, and the danger of their owne soules.

It fareth with some as with bankrupts, who cannot abide to behold their decayed estate, and therefore it is irksome to them to turne ouer their bookes of account. And many there are, who of meere negligence are wanting to themselves in this behalfe. Were they to vndertake some matter of life & death, it would make them vigilant & diligent; and albeit they heare that this is a matter of saluation or condemnation, yet are they very careless and negligent. But let our practise, my Brethren,  
be



Lam. 3. 40.  
Io. Buxdorf. sy-  
nag. Iuda. ca. 12.

*Omnes anime  
latebras.  
Augu. de temp.  
Serm. 2.  
Genē. 44. 12.*

be an Ecche to the Apostles precept. Let euery one of vs with all diligence examine our selues ; *Let vs (as Ieremy speaks) search our hearts & try our waies.* As the Iewes sought euery corner of their houses, lest any leauen might remaine there, when they celebrated the Passecouer : So let vs seeke euery corner of our hearts (as St. *Austin* exhorts) lest any leuen of iniquity, hypocrisie, vanity doe lurke there, when we come to the Lords Supper. And as *Iosephs* officers sought his Brothers sacks, from the eldest to the youngest, for the Cup : so let vs search our soules, and examine our liues, from the first to the last, for our corruptions ; that eyther the view of our guiltinesse may humble vs, or the consideration of our innocencie may giue vs comfort.

Psal. 119. 105.

And to that end, we shal do well to acquaint our selues with the word of G O D, and to make it the *Lydius lapis*, and rule of our direction. For it will be as a light vnto our feet, & a lantern

a lanthorne vnto our pathes. It will be as a Looking-glasse to discover the errors of our liues, and an exact guide, for our effectuall examination.

Iam. 1. 23, 25.

We read that the Shipmen in the seuen and twentieth of the Acts, did diligently sound those troublesome Seas wherein they were tossed, that so they might preuent those perrills which incountred them in that dangerous voyage: So must we take the Word of G O D for our sounding plummet in this our examination. As they doubting to fall into some quicksands, strake sayle; so must we, to auoyd the quicksands of this guiltinelle, pause and deliberate before we come to the Sacrament.

Act. 27, 28, 29.

Verse 17.

And lastly, as they, fearing lest they should fall vpon rocks, did cast foure ankers out of the sterne: So we, if we will auoid this dangerous rock of condemnation, must haue our foure ankers to cast out. The first is knowledge, the second, faith, the third, repentance, the fourth, chari-

Verse 29.

The matter whereof our examination doth consist.

charitie . And these foure ankers may fitly be called foure Interrogatories, whereupon euery one must diligently examine himselfe.

1. Knowledge.

The first Anker, and the first interrogatory in this our examination is knowledge, which is as the eye to the body, the Sunne to the vworld, the Pilot to the shippe ; *The shippe is not troubled or tossed* (saith S<sup>c</sup>. *Ambrose*) *wherein providence sayleth*. No Christian duty can yeeld good performance, or obtaine good acceptance at the hand of God, without knowledge. Some seruices may be performed to a King by a man meanelly qualified, but some require much iudgement. Behold here one of the greatest seruices we tender to the King of Kings, and doth it not therefore require a correspondent knowledge and iudgement?

The Lord neuer appointed a blinde sacrifice, and he will not accept blinde and ignorant seruice.

What is zeale without knowledge, but a rash precipitation? what  
is



is deuotion, but vaine superstition? what are mortall actions, but glorious transgressiōs? Knowledge giues a good tincture to all vertues: therefore *S. Peter* exhorts, *Ioyne with your vertue, knowledge.* It is dangerous to set foot within the Lords sanctuary, or to approach neere to his Table, without the guidance of this Lampe.

2. Pet. I. 5.

Most men are desirous to get humane knowledge, whereby they are inabled to discourse and conuerse with others, but few study to bee wise to saluation. And Satan whose workes are opposite to Almighty God, in stead of *fiat lux*, iaith, *fiant tenebrae*, he eyther labours vtterly to clowd the vnderstanding with ignorance, or else he makes a league like the league of *Naash*, to put out the right eye, the eye of Diuine knowledge, not caring to spare the left eye of humane: for he knowes, that if a man were the most exact Grammarian, the acuteſt disputant, the most eloquent Orator, the profoundest Astro-

Gen. I.

1. Sam. II. 2.

Hieron.in 1.ad  
Titum.

Astronomer, yea had all secular knowledge; all these without sacred knowledge, are but like the huskes whereupon the prodigall Son did feede, yeelding no good nourishment to the soule.

Rom.15.14.

It were a happy thing if euery Communicant were capable of that commendations St. Paul giues the Romanes, *I know that you are filled with all knowledge.* But that is too high a pitch for euery one to soare vnto, yet is there a certaine competency in some especiall things, required of euery one that intends to be a comfortable partaker of the Sacrament.

Gen.1.27.

Ephes.4.24.

The first of these is the excellency of man by creation, which the holy Historian exprelleth, saying, *God created man in his image*, that is, in righteousnesse, holinesse, and other diuine indowments, where-with his soule was beautified and adorned.

The second is the misery of man by transgression; for as the knowledge

ledge of mans excellency may be *scientia inflans*, so the knowledge of his misery will bee *scientia contristans*. As the one may puffe him vp, so the other will serue to humble him: forasmuch as hee hath lost that blessed estate, defaced that gracious image, brought himselfe into the vvorfull slavery of sinne & Satan, and wrapped himselfe in the fearefull snares of death and condemnation.

The third is, the restored estate by Redemption, by the death and obedience of Iesus Christ, both God & man. Man, that he might satisfie for the transgression of man. God, that hee might inable the humanity to beare that infinit punishment, which all the men and Angels in heaven & earth had not beene able to beare; and to make his Passion and obedience of infinite merit and efficacy. Yea God and man, that he might reconcile God vnto man, and become our *Emmanuel*, euen G O D with vs.

The fourth is the obedience and  
S thanke-

Bern. in Cant.  
ser. 36.



*Augu. de Ciuit.  
Dei. lib. 19. c. 15.*

*Luke 1. 75.*

thankfulnesse, that we are bound to tender vnto Christ for this mercifull deliuerance. We are *serui à seruando*, as Saint *Austin* saith. Christ Iesus hath payd our rancome, reskued and redeemed vs from that wofull estate of hell and condemnation; therefore *we must serue him in holinesse & righteousnesse all the dayes of our life*. We owe to him our Halleluias, prayers, and teares, and all the paines, that possibly wee may be able to take in his seruice.

*1. Cor. 2. 9.*

The fift is mans felicity in the state of glory; vwhen hee shall be made partaker of that immortall inheritance, which was forfeited by *Adam*, but purchased againe by Christ, and in that inheritance of those sweet ioyes, which *eye hath not scene, nor eare heard, neither haue entered into the heart of man*: the meditation whereof, as it yeelds much ioy, so may it bee a notable spurre to pietie.

Lastly, hee that will be a fruitfull receiuer of the Sacrament, must haue know-

knowledge of the authour, nature, vse and fruite thereof, it beeing a demonstration of mans happy Redemption in this life, and thrice blessed condition in the life to come. Heere in is set forth the body and bloud of Christ, redeeming vs from the thraldome of sinne and condemnation: that we *might bee partakers of the inheritance of the Saints in light.* And therefore haue the Euangelists so diligently recorded, and the Apostle heere so carefully repeated the institution; and therefore haue I also so largely handled the doctrine of the Sacrament, that you might be able to discern the Lords body. Thus the knowledge of mans innocency by creation, his misery by transgression, his recovery by Redemption, his duty of sanctification, his felicity of glorification, and the demonstration of this in the blessed Sacrament, must in some measure be required of him, who is to be admitted to the Table of the Lord.

The second anker is Faith, which

S 2

Saint

Colos. 1. 12.

2. Faith.

*Augu. de Ciuit.  
Dei. lib. 19. c. 15.*

*Luke 1. 75.*

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Colos. i. 12.

The second anker is Faith, which

2. Faith

Chrys. in Psa. 115  
est sacra. quedam  
anchora.

Ephe. 6. 16.

2. Cor. 13. 5.

Iohn 1. 12.

Luke 8.  
Vertue is  
gone out of  
me. ver. 46.

verse 48.

Saint *Chrysostome* calls the holy *Anker*; and elsewhere, the Lady and *Queene* of vertues. Therefore as *St. Paul* exhorts, that in our spirituall warfare, *aboue all we take the shield of Faith*: So I may say, in this our spirituall worship, wee must take the hand of Faith. The *Apostle* heere bids vs examine our selues, and in the next Epistle he shewes, that this is the chiefest Interrogatory in this our Examination, saying, *Examine your selues, prooue your selues whether you be in the Faith*. Faith is the hand whereby Christ Iesus is applyed to the soule of euery receiuer.

By this hand the woman with the bloody issue receiued vertue frō Christ. For as the grace was not included in his garment, but issued from his blessed body: so was it not the hand of her body, but of her soule, that conueyed it; According to our Sauours saying, *Daughter, be of good comfort, thy faith hath made thee whole*.

This hand of faith wee must be  
sure

sure to bring, when we come to the Sacrament. For it is *Sacramentum fidelium*, the Sacrament that belongs onely to the faithfull. And indeede Faith is very necessary to this purpose: for it purifies the heart, and so makes it a fit receptacle for Christ. Saint *Paul* therefore bowes his knees for the Ephesians, that *Christ* may dwell in their hearts by faith.

Faith is the wedding garment, which makes vs welcome to this Feast of the great King. This made *Noahs* diligence, *Abrahams* obedience, and *Abels* sacrifice to find acceptance; and without this, it is impossible to please God. If therefore thou come to offer this Eucharisticall sacrifice without faith (saith *Bernard*) *non placas, sed peccas*. In stead of pacifying God, thou shalt purchase his heauy displeasure. Except faith goe before, the Sacrament comes but like a seale to a blank, and serues onely to seale vp thy vnbeleefe to condemnation. For hee that abides not in Christ, nor Christ in him,

*Augu. de verb. Apost. serm. 2.*

*Act. 15. 9.*

*Ephe. 3. 17.*

*Nuptiale vestimentum est fides Chrys. op. imperfect. hom. 41.*

*Heb. 11. 4, 8.*

*Bern. super Cant. serm. 24.*

*Augu. in Ioh. Tract. 26.*



Chrys. in Psa. 116.

Heb. 11.

Math. 12. 20

Rom. 1. 17.

neither eates his flesh, nor drinkes his bloud. Faith workes wonderfully, makes things absent present. It is *scala à terra ad cœlū*, a ladder whereby wee mount vp from earth to heauen, and lay hold vpon Christ. It giues assurance of Christs presence in the Sacrament. For it is *the euidence of things that are not seene*. It makes things that seeme incredible and impossible to flesh and bloud, both possible and certaine. For it assures vs, that wee shall haue cure by Christs wounds, life by his death, ioy by his sorrow, and glory by his ignominy.

But what? doth Christ abide and dwell in vs by faith? how is it then so needful to receiue the Sacrament? I answere, That our faith may be strengthened: for as men doe not eate and drinke, onely to maintaine life and soule (as we say) but to get strength also: so should we not rest in that Faith, which is like smoking flaxe and a brused reed, but labour to growe from faith to faith, that hauing

hauing a full apprehension of Christ, our ioy also may be full.

Now, it is not euery kind of faith that will serue for this employment. For *the deuils doe belieue and tremble*. But it is that faith which excludes doubts, rests vpon certainties, and seales vp the promises. A sound faith stands as well vpon application as apprehension. The most soueraigne plaster in the world, if it be not applyed, is fruitlesse: so is Christ to vs without this application, he yeelds small comfort. Therefore euery one must learne to say with *Thomas, My Lord, and my GOD*.

This lamp of faith is kindled by the fire of the Word, as *Chrysostome* faith: and I may say that it must be maintained by feruent prayer, and deuout partaking of the Sacraments. This holy Anchor should bee as carefully kept, as the holy fire was in the time of the Law. For by it *wee come to Christ, wee goe to God, wee hast to heauen*.

Iam. 2. 19.

*Chrys. serm. de fide spe. &c.*

Ioh. 20. 28.

*Chrys. in Mat. hom. 52.*

*Chrys. de fide, spe, charitate.*

The

## 3. Repentance

*Cælum, aperit in  
Paradysum ducit.  
Chrys. de Pœnit.  
serm. 3.*

*Tertul. lib. de  
Pœnit. sect. 2.*

*Quod oculus non  
videt, cor non do-  
let. Bernard.*

*Ier. 3. 6.*

The third Anchor or Interrogatory wherof a man must examine himselfe, is *Repentance*; a vertue very excellent to fit a man for the Sacrament: for if it open *heauen*, and load *into Paradise*, then may it well conduct a man to the Lords Table: and it is powerfull to keepe out the iudgements of God. For, *hee that hath decreed to punish by Iustice, hath promised to grant pardon by repentance.*

This is a matter would ask a large discourse, but I will briefly obserue some few materiall passages thereof, as it were so many linkes of a chaine. The first linke of this chaine is *the sight of sinne, and the punishment due to it.* For how can the soule be possessed with feare or sorrow, except the vnderstanding doe first apprehend the danger? for that which the eye sees not, the heart rues not. If Satan can keepe sinne from the eye, he will easily keepe sorrow from the heart. It is impossible for a man to repent him of his wickednesse, except



cept he say, What haue I done? therefore that is worthy counsell of the kingly Prophet, *Commune with your owne hearts, on your beds, and be still.*

Psal. 4. 4.

The serious Penitent must bee like the wary factor, he must retire himselfe, looke into his books, and turne ouer the leaues of his life. Hee must consider the expense of his time, the imployment of his talent, the debt of his sinne, the strictnes of his Audit; then will feare and anger looke him in the face, and bring in the next linke, which is *Sorrow*. For he that seriously considers, how hee *bath griened the Spirit of God, and indangered his owne soule*, by his sins, cannot but haue his spirit griued with remorse. The *Sacrifices of God are a troubled spirit*. It is not single sacrifice, but sacrifices, because it is *instar omnium*. These sacrifices vve must bring with vs when wee come to the Sacrament. These are the sowre hearbes wherewith wee must eate our new Passecouer. Neyther must we sorrow onely, but looke to the

Ephes. 4.

Psal. 51. 17.

Tremel.

Mat. 26. 75.  
Luk. 7. 38.

*Hieron. in Epi-  
taph. Paule.*

the quality of our sorrow, that it be godly ; and the quantity of it, that it be great : wee must fit the plaster to the wound, and proportion our sorrow to our sinnes. If our sinnes haue beene many, great, and of long continuance, or aggrauated by any other circumstances of time, place, person, or the like, our repentance must be correspondent. He that with *Peter* hath sinned heynously, or with *Mary Magdalen* frequently, must with them weep bitterly, and abundantly. Like that worthy *Romane Matron*, who for her much laughter, entertained much weeping : for her painting of her face, bedewed her cheekes with her teares, and in detestation of pride, changed her silkes into sackcloth.

The third linke of this chaine, which is knit to the former, is *The loathing of sinne* : For as the surfet of meates, though dainty and delicate, will afterwards make them loathsome : so hee that hath had the surfet of sorrow for his sinnes, vvill loath

loath them, though neuer so full of delight. Yea, it will cause a man to loath & dislike himselfe for his sins, and to *repent in dust and ashes*. It will make him in a mournfull manner to cry out with S. Paul, *O wretched man that I am, who shall deliuer mee from this body of death?* It will cause him to rate himselfe, and to say, What a beast was I to commit these sinnes, to the dishonor of God, the disgrace of my profession, the griefe of the godly, the danger and (if God bee not mercifull) the damnation of my soule and body for euer? Yea, this godly sorrow will cause a holy indignation, a holy reuenge, by keeping vnder the body, and bringing it into subiection.

And this brings in the fourth linke of this chaine, which is *leauing of sinne*. For as *Amnon* hating *Tamar*, shut her out of dores; so hee that loathes and hates his sinnes, the sight, the thought, the remembrance of them will bee grieuous to him; and he wil labor by all good meanes to

Iob 9. & 42. 6.

Rom. 7. 24.

2. Cor. 7. 11.

1. Cor. 9. vlt.

2. Sam. 13. 7.



*Pœnitentia est  
delictorum con-  
sumptio, Chrysost.  
proem. in Isa.*

*Hierom. in Mat.  
27.*

*Iob 31.1.  
Psal. 39.2.  
Jerem. 4.4.*

*Gen. 6.14.*

to expell them. For true repentance must be the consumption of sinne. To what purpose doth the Physician euacuate ill humours, if the Patient afterwards distemper himself by disdyet? What shall it auaille a man to indure the launcing, searching, tenting of a wound, if hee stay not the cure? and in vaine is that repentance, where the workes of darkenesse remaine. Therefore as *Amnon* not onely put his loathed sister out, but bolted the dore after her: so must a man keepe out his loathed sinnes with the bolts of resolution and circumspection. He must make a Co-uenant with his eyes, keepe his mouth with a bridle, circumsise his heart. And as *Noah* pitched the Ark within and without to keep out the waters: so must hee set a watch ouer all his senses, externall and internall, to keepe out sinne.

When Almighty God dispersed and bounded the waters, as we read in the first of Genesis, it was, that the earth might bee furnished with hearbes,

hearbes, trees, and plants yeelding their seuerall fruites : So in this act of repentance sinne is banished, that the soule of man might bee planted with the trees of grace, and filled with the fruites of righteousnesse. So that heere comes in the last linke of this chayne, namely, *The cleansing unto God in newnesse of life*. For therefore we put off the old man, that we may put on the new. Wee forsake Egypt, to goe to Canaan. Wee flye forth of Sodom, that we may haste to the mountaines. Wee endeuer to be vndefiled in the way, that wee may walke in the Law of the Lord, and where there is no reformation, *there repentance is idle and fruitlesse*. But contrarily, where repentance is sound and serious, it changes a Moabite into an Israelite, and an Æthiopian into a Christian. It yeelds a vniuersall & a constant change. Repentance is like to a ladder, so many rounds as wee descend in vice, so many we must ascend in vertue. As we haue beene rebels to God, and giuen

Phil. I. II.

Ephes. 4. 22. 24.

Gen. 19. 17.

Psal. 119. 1.

*Vbi emendatio nulla, ibi pœnitentia vana. Tertul. de Pœnitent. Hier. in Esa. l. 6.*

Rom. 6. 83.

Psal. 119. 6.

2. Pet. 2. 21.

1. Pet. 3. vlt.

Psal. 84. 7.

Aug. de temp.  
ser. 1.

giuen our members weapons of vnrightheousnesse to fight for sinne: so must we become loyall subiects, and giue them up as weapons of rightheousnesse to God. Wee must haue respect to all the commandements of God. And when wee haue taken footing, and entred into the paths of holinesse, we must be constant, not looking backe with Lots wife to Sodom. For it vvere better that wee had neuer knowne the way of rightheousnesse, then to turne from the holy commandement. Wee must therefore labour to grow in grace, and to goe from strength to strength, till wee appeare before God in Sion.

Lo thus must we look to the Anchor of Repentance, if we wil escape the danger of condemnation. Wee must in some good measure haue all the linkes of this chayne, if we will be worthy Communicants. As St. Augustine saith, *Mutet vitam, qui vult accipere vitam.* He must change his life, that will receiue Christ Iesus to eternall life.

The



The fourth Anchor or Interrogatory is Charity. This is a vertue reasonable and necessary at al times, but especially it must be our companion when we come to the blessed Sacrament, a Sacrament of vnity, as the very elements doe shew, hauing many graines vnited in one loafe, and many grapes in one cup.

That which our Sauour saith of Sacrifices, may very well sort with this Sacrament. *When thou comest to the Altar, & there remembrest that thy brother hath ought against thee, first be reconciled to thy brother, and then come and offer thy gift.* For how can the Eucharist be a Sacrament of comfort, that is celebrated in discord? The Lords Table must be like Gedeons Altar, *Iehoua Shalom*, The God of Peace: For, *It is a Sacrament of Piety, the Ensigne of vnity, and a bond of Charity.* This vertue hath many considerable circumstances, some of which wee will briefly obserue in the Obiect, the Manner, the Motiues.

4. Charity.

Mat. 5. 23. 24.

Iud. 6. 24.  
August.

The

Greg. Pastor. par.  
2. cap. 3.

Vsque ad ini-  
micos, Aug. de  
tempo. serm. 1.

Mat. 5. 44.

As Dauid, Psal.  
35. 13.  
S. Paul, 1. Tim.  
2. 2.  
S. Stephen.  
Acts 7. 60.

1. Iohn. 3. 18.

The obiect of our loue is that *coccus bis tinctus*, our skarlet with a double dye, That is our loue to God and man, yea so to man, that like a goodly Cedar of Libanus shee stretch forth her branches farre and neere, that is, both to friends and enemies, as our blessed Sauior stretched out his armes on the Crosse to both malefactors. As Almighty God causeth his raine to fall, and his Sunne to shine vpon the grounds of the wicked as well as the godly: so must our charity extend it selfe, not onely to friends, but also to enemies. The loue to our enemies is a hard taske, but behold, we haue for our inducement, many notable patterns and presidents of Gods worthy seruants, who (as Chrysostome well obserueth) haue so loued their enemies, that hardly shal a man be able to match their charity in his loue to his friends. Concerning the manner of this loue, it must be such as S. Iohn speaks of, *My little children, let vs not loue in word, neyther in tongue, but in deede and*

*and in truth.* The seat of this loue must not be the tongue, but the hart, the ground of it sincerity, not hypocrisie. Courteous speeches and faire promises were wont to bee Court holy-water, but this Gangrene hath dispersed it selfe too generally ouer the Land. Beloued, such as vve would haue the loue of our God bee vnto vs, such must our loue be to our brethren, sincere, hearty, fruitfull, wishing, and doing good to them in their bodies, soules, and outward estate. Now the motiues to the practise and performance of this duty are many, I will mention a few. First, this loue & Charity is our Sauiours badge, whereby his seruants are knowne from others; such were those good Christians who *continued daily together with one accord in the Temple.* Yea this makes men not on-ly Disciples, but euen Angels, as *Chrysostome* saith.

Again, Charity is a notable mark of our vnion with Christ, when for his sake we loue those that beare his  
T image.

Iohn 13.35.

Acts 2.46.

*Angelos reddit.*  
*Chrys. in 2. Cor.*  
*hom. 30.*



1.Iohn 4.16.

Bernard in Cant.  
jer.27.

2.Cor.13.11.

Rom.5.8.10.

1.Iohn 4.9.11.

1.Cor.1.10.

image : *For hee that dwelleth in Loue , dwelleth in God, and God in him.* Thus loue makes roome in the heart for Christ to dwell there ; so that the soule of man becomes euen *heauen, and the habitation of God.* This therefore is the summe of St. Pauls farewell to the Corinthians, *Finally my brethren, be of one minde, lue in peace, and the God of peace shall be with you.*

Againe, if we consider the loue of God in sending his Sonne , the loue of Christ in offering vp himselfe in sacrifice for vs, the same may bee a singular spurre to Charity. For God *commendeth his loue towards vs , in that, when we were sinners & enemies, Christ died for vs.* If therefore God so loued vs, should not we loue one another ? Yea, should not wee loue our enemies ? When S. Paul makes that earnest suit to the Corinthians for peace and vnity, the ground of it is this, *I beseech you brethren by the name of our Lord Iesus Christ.* As if he should say , Though you vould cast off all respect of my selfe, yet let  
me

me intreat you for Christs sake, that as he hath beene the Author of Reconciliation between God and man, so he may be an effectuall reconciler of man to man, that it may bee said of him, as it is of *Iacob*, *Because thou hast had power with God, thou shalt also preuaile with men.*

Gen.32.28.

Againe, such is the excellency of this vertue, that it graces & seasons all others. And as all *Iosephs* brethren were welcome for *Beniamins* sake, so all Christian duties are accepted for Charities sake. Otherwise if a man gaue all his goods to the poore, and his body to the fire; yet if he haue not loue, it profiteth him nothing.

1. Cor. 13. 14.

Againe, whereas other vertues haue their period in this life, *Chrysostome* saith, *Charitas inchoatur in mundo, perficitur in caelo*. Charity begunne on earth, but perfected in heauen. Whereas others, euen the great cardinall vertues, Faith and Hope, doe vanish, this excellent vertue of Loue remaines, and vnites vs to God, to Christ, to the Saints and

1. Cor. 13. 13.

1. Iohn. 3. 8.

Angels for euer. Yea, such is the excellency of Loue, that God himselfe is called Loue. *Though hee bee iustice, power, wisdom, truth, & whatsoever else is good*: yet it pleaseth him to be stiled especially by this name, as Saint *Iohn* saith, *God is Loue*. In a word, as the fire from heauen gaue approbation to the ancient Sacrifices, so this *feruor charitatis*, this fire of Loue, kindled in our hearts by the Spirit of God, makes the Sacrament acceptable to God, and comfortable to our owne soules.

Mal. 2. 13.

*August. serm. ad infant. de sacrā.*

And contrarily, as God regarded not the sacrifice, that was offered with broyles and teares of discontent: so will he not looke vpon that Sacrament, which is receiued with an vncharitable heart or hand. Hee that receiues the Sacrament in this kinde, (as S. *Austin* saith) *receiues not the mystery for himselfe, but a testimony against himselfe*. Yet behold, men dare, yea doe come to the Sacrament with hearts full of rancour, malice, enuy, bitternesse: alas, what com-



comfort can such haue by comming?  
*Hierom* writes, that when *S<sup>t</sup>. Iohn*  
 was growne so old that he was faine  
 to bee led betwixt two, and when  
 through feeblenesse hee was able to  
 say no more, yet would hee still in-  
 geminate this exhortation, *Filioli, di-*  
*ligite alterutrum*: *My little children,*  
*loue one another.* And so say I, my  
 brethren, that you may be vvorthy  
 partakers of the blessed Sacrament;  
 Loue one another.

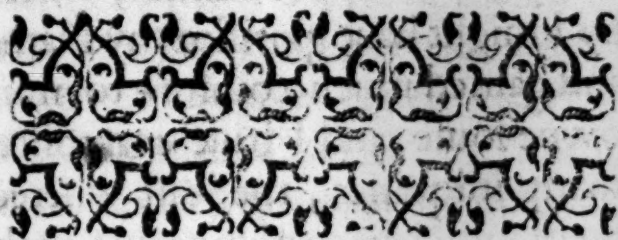
*Hierom. lib. 3. su-*  
*per. epist. ad Gal.*

Lo beloued, these are the Anchors  
 you must cast forth, these are the In-  
 terrogatories whereof you must ex-  
 amine your selues. If vpon diligent  
 examination you find in your selues  
 a competent knowledge of those  
 matters and mysteries afore mentio-  
 ned, a stedfast Faith in Christ Iesus,  
 serious repentance for your sins, and  
 vnfained loue to your brethren: then  
 need you not to feare the danger of  
 vnworthy receiuing, then need you  
 not dread the strict examination of  
 Almighty God: Yea, then may you  
 offer your selues to his examination,

Pfal. 26. 2.

and say as it is in the Psalme, *Examine me, O Lord, and prone mee, try my reines and my heart.* Then may you come to the Sacrament with cheerefulnesse, and receiue it with comfort ; then shall the Sacrament be a means to build you vp in sauing grace in this life, that you may be partakers of eternall glory in the life to come.

A



A Prayer before the re-  
ceiuing of the Sacra-  
ment.

**O** Eternall G O D, most gra-  
cious and louing Father in  
Iesus Christ, I thy vnwor-  
thy seruant, doe heere humble my  
selfe, and present my prayers before  
the throne of grace, confessing from  
the ground & bottome of my heart,  
that I am a miserable and a wretched  
sinner. If I stood guilty of *Adams*  
transgression onely, the same vvere  
enough to condemne mee: but be-  
hold, my owne personall sinnes are  
exceeding many and greeuous, they  
are great and heynous, that I haue  
committed against thee, in thought,  
word, and deed. I haue neglected  
many



many blessed opportunities, whereby I might haue glorified thy Name, and gained much comfort to mine owne soule: and I haue committed many iniquities, the least whereof were sufficient to plunge mee in the gulfe of despaire. Yea, I haue deserved by my manifold sinnes, to be deprived of all the fauours and comforts, that I haue receiued from thy gracious hands, to taste in a deepe measure of thy heavy indignation in this present life, and to be subiect to eternall condemnation in the life to come.

But this is my comfort, Lord, that thou art a gracious and a mercifull God to them that are truly penitent, and lay hold vpon thy Sonne Christ Iesus with a liuely faith; In regard whereof, I am bold to come vnto thee in his Name, beseeching thee, for his sake, to haue mercy and compassion vpon me, to pardon and forgiue mee all my sinnes, to cleanse me with his blood, and clothe mee with his righteousness. Strengthen,  
good

good Lord, my weake and feeble faith, mortifie the corruptions of my vile nature, giue me true and vnfeined repentance for all my transgressions, assist me with thy blessed Spirit against Satans dangerous assaults, and the Worlds vaine allurements. Yea, sanctifie me, I beseech thee, with that blessed Spirit of thine, in soule, and body, and spirit, that I may sanctifie thy Name in holinesse and righteousnes all the dayes of my life.

And forasmuch as thou hast ordained thy holy Sacrament to be an especiall meanes of working these and other graces in the harts & liues of thy seruants; I humbly beseech thee, for Christ his sake, that thou wilt vouchsafe, both now and at all times, to blesse this thy holy ordinance to me, and to prepare me for the worthy receiuing of it. Lord open my vnderstanding, that I may by the eye of faith behold thy deere Sonne, and my blessed Sauour, the author and matter of this blessed banquet,

banquet, that my Soule may be im-  
ployed in the diligent meditation of  
these sacred mysteries, that by parta-  
king thereof, I may find those sweet  
comforts wherewith my heart may  
be abundantly refreshed. Lord make  
me able, in this holy Sacrament, to  
behold the death and Passion of my  
Saviour, and in his death and Passi-  
on, his vvonderfull loue and com-  
passion; and that the consideration  
thereof, may kindle in my heart  
those excellent graces of loue and  
zeale to thy glory, and may stirre me  
vp to compassion and loue to my  
brethren. Make roome in my heart  
for the entertaining of Christ, and  
grant mee grace to receiue him into  
the house of my soule, like the Cen-  
turion, humbly, and yet like the  
Publican, cheerefully and ioyfully:  
That by this heavenly food, I may  
haue thy mercies in Christ sealed vp  
vnto me, that so I may be preserued  
to the glory of thy sauing grace,  
through Iesus Christ my Lord and  
onely Saviour, *Amen. Amen.*

*Thanks-*



*Thanksgiuing after the receiuing  
of the Sacrament.*

**I** Humbly thanke thee most gracious God and louing Father, for all thy blessings & benefits bestowed vpon mee, who am not worthy the least of all thy mercies. Thou didst elect mee to life and glory before the foundations of the World were layd; thou didest create me after thine owne image, whereas thou mightest haue made me the vilest of thy creatures. And when thine Image was defaced, thy fauours forgotten, & my selfe become the bondslauie of sinne and Satan; it pleased thee, forth of thy exceeding mercy and compassion, to send thy Sonne to be my Saujour & Redeemer, and hast with him giuen mee all things belonging to life and godlines. Thou hast continually preserved me from those infinite dangers, into which I haue cast my selfe by the demerit of my manifold offences. Thou hast  
let

let mee liue in these happy dayes of grace and peace, wherein the light of thy Gospel shines most brightly. Thou hast vouchsafed mee many temporall blessings, whereby my life might be cheerefull to mee, and my selfe carefull in thy seruice. But when I remember thy vnspeakable loue, in that great gift of thine, the Sonne of thy loue, Christ Iesus: & when I consider that thou makest him mine, and bringest him home to my heart, in a wonderfull manner, by participation of the blessed Sacrament, it makes mee say with admiration, *What is man, O Lord, that thou art so mindfull of him!* What am I, sinful wretch, that thou shouldest vouchsafe to make mee partaker of so great mercies!

And now, O blessed GOD, what shall I render to thee for all thy vnspeakable fauors? I haue nothing, Lord, but the sacrifice of my vnworthy praise and thanks, which I desire may be perfumed by the merits, and offred vp to thee by the hands

hands of my Sauour Christ. I will  
euer say to my soule (which is all  
that I can say,) *My soule, praise thou  
the Lord, and all that is within thee  
praise his holy Name.* Lord make me  
able and willing, to offer vp my selfe,  
an holy and acceptable sacrifice to  
thee. Lord pardon my great vn-  
thankfulnesse, make me daily more  
and more thankfull to thee, and giue  
mee grace to expresse my thankful-  
nesse by my obedience; that I may  
walke worthy of thy mercies, and  
liue as one that hath been brought  
vp in thy house, and fed at thy Ta-  
ble. Lord let me find the power of  
thy sauing and sanctifying grace, by  
vertue of thy blessed Sacrament,  
whereof through thy mercy I haue  
at this present been made partaker.  
Let my Sauour bee vnto mee as a  
good Corrosiue to eat out my cor-  
ruptions, that the power of sin may  
be daily weakned, and the graces of  
thy blessed Spirit quickened and  
strengthened in me: that my affecti-  
ons, being wayned from the loue of  
this



this euill world, they may mount vp  
to heauen and heauenly things : that  
so in this life I may haue fruition of  
thy fauour, and in the life to come  
be partaker of euerlasting blisse and  
glory, and that through the merits  
and mediation of Iesus Christ, my  
all-sufficient Sauour and Re-  
deemer. So be it good  
Lord. So be it.

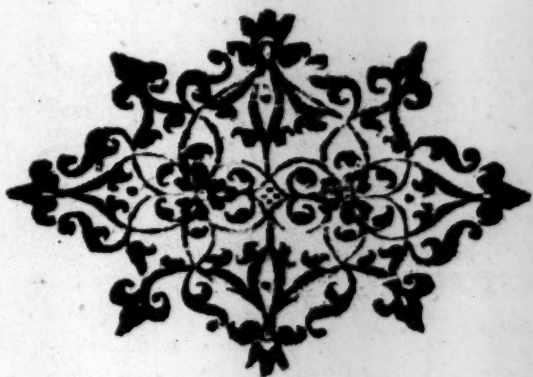
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*A*

A  
Iustification of the gesture  
of Kneeling, in the Act of recei-  
ving the Sacrament of the  
Lords Supper.

Rom. 14. 19.

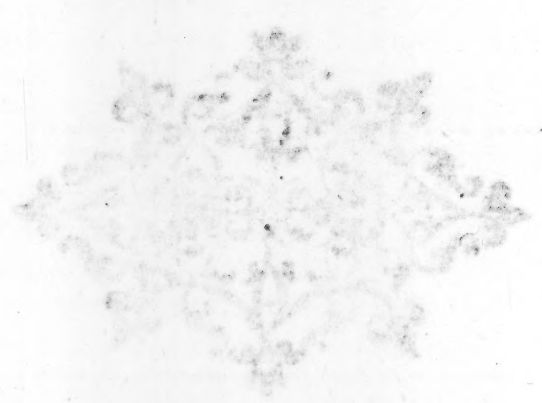
*Let vs follow after the things vvhich make  
for peace, and vvherewith wee may  
edifie one another.*



LONDON  
Printed by G. P. for Iohn  
Budge. 1619.

A

Justification of the  
of Kneeling, in the Act of  
and the Government of the  
which is  
From the  
Let us follow after the things which are  
the present and the future  
which are



LONDON  
Printed by G. P. for John  
Baskett 1619





To those who oppose and  
dislike the gesture of kneeling  
in the act of receiuing the  
Sacrament.



When our blessed Saviour  
ascended, he left this lega-  
cie to his seruants; My  
peace I leaue with you,  
my peace I giue you. At his departure  
he bequeathed to his Church peace spi-  
rituall, and at his retorne, hee will giue  
to it peace eternall. And for the better  
conseruation of this rich legacie, he  
gane the blessed Sacrament, as a badge  
and bond of vnity. Is it not therefore  
lamentable to see this rich legacy neg-  
lected, and that sacred ordinance, which  
should be the bond, become the bane of  
our peace? But behold my brethren, as

V

it

Iohn 14. 27.

*Pacem dedit itu-  
rus, pacem dabit  
uenturus. Aug. in  
Ioh. tra. 77.*

it is the excellent worke of God, to bring light out of darknes, and good out of euill: so is it the malicious endenour of Satan, to bring darknes out of light, & euill out of goodnes. For he beeing the first peace-breaker in the world, labors continually to vex the Church of God, by raising up the stormes of contention about the blessed Sacrament, not onely betweene opposites, who differ in substance, but euen amongst bretheren, onely for matter of circumstance. And albeit our gracious Soueraigne, who (if euer any a meere man) may fitly be stiled a King of peace, hath by excellent courses seconded that great Peace-maker; yet alas, through mens contentious dispositions, his iust expectation hath been frustrate, and his worthy indenuors haue been too fruitlesse; which might discourage any man for entering into these lists: yet when I see Hebrnes strining together, I cannot be silent, but say to him that doth the wrong, Why finitest thou thy fellow? Not forsoke of any pragmaticall disposition, or lone to contention, as all that knowe me can witnesse,

Exod. 2. 13.

witnesse, but forth of a heart unfainedly affecting the peace of Sion; and desirous by appealing to your better cogitations to effect it. That worthy fact of Master Calvin hath ever affected me much, who seeing some take offence at the Wafer cakes used in the Church of Geneva, perswaded them not to raise up any contention about that which was indifferant, and shall not I doe so in a matter of like nature? Bethinke your selves my Brethren, what distractions these diuisions doe cause; and can these diuisions be without great thoughts of heart, whilst we stand like Cato and Scipio in the Senas, with mihi videtur, mihi non videtur? The one approves, the other reiects the ordinances of the Church. The godly are grieved, the weake are troubled, the wicked are strengthened; yea, as Nazian speakes, wee by our contentions, doe put a sword into the hand of our common enemy. Remember, I pray you, that (as Saint Austin saith) There is some man vvho defends his opinion, not because it is true, but because it is his

V 2

owne;

Beza in vita  
Caluini.

Iudg. 5. 15.

Cur hosti commu-  
ni gladios porri-  
grinus?

Nazian. adu. Eu-  
noni: Oratio.

Nō quia vera sed  
quia sua est.



owne ; for so selfe-loue doth draw men into error . Consider that opinions, though grounded on error , through time become strong resolutions .

Bethinke your selves carefully what holds you in opposition. Is it a doubt, that yeelding may disparage your persons , or discredite your Ministry ? Consider that the Ancients haue neuer gained more honour, then in retracting their errors. Or is it zeale to Gods glory ? Consider then, I pray you, how this affection hath transported diuerse, very excellent and eminent members of the Church of God, and this will make you looke rather how safely then how speedily you saile. Ponder I beseech you seriously, how many faithfull & famous seruants of God ( yea some of which haue layd downe their lines for the testimony of Iesus ) haue aduisedly & willingly yeelded to this ordinance of the Church. And hath it not some smacke of presumption, to thinke that all others iudgements haue been clouded, and the light of truth hath shined onely vpon you ?

Suppose

Suppose that these private opinions may seeme evident truthes in your owne conceits, yet haue they not found the weight of probability in the iudgement of others. Yea, if it were certaine, that the gesture of kneeling were unfit in the act of receiuing; consider whether such a circumstantiall point should be esteemed of that moment, as woorthy to disturb the peace of that Church, where the Gospell is so soundy preached, and the Sacraments so duly administred?

In answering long discourses I intended breuity; in regard whereof, I haue contracted the arguments, and shaped their answers accordingly. Yet what seemed to haue weight, I haue pondered and answered, with as much plainnesse as I could, euen for the vulgar. I doubt not but I shall heare from some, what Moses did from the Hebrew, Who made thee a Iudge ouer vs? But S. Ierome hath taught mee, not to regard subtile disputes or reproches. My conscience beares mee witnes, that I haue in this matter dealt sincerely. And if I should be smitten

U 3

with

Neque versutis  
disputationibus  
opprobrijsque tur-  
bemini. Hier. in  
Philip. I.  
Si decem modo  
persuasi fuerint;  
si unus, nonne no-  
bis hic sufficit ad  
consolationem.  
Chrys. de Laz.  
Con. I.

*Non sunt litigan-  
di ista sed orandi  
tempora.*

*D. Perkinsius.  
Epist. ad Lect.  
Harmo. Bibl.*

with the tongues and pennes of many, yet the reducing of a few that erre, and satisfying of some that doubt, shall be a sufficient comfort to me. It is an excellent speech of a woorthy servant of Christ, Prayers are fitter for these times then Controuersies. I would to God we were all effectually perswaded of the truth hereof: for so might Controuersies be easily decided, oppositions be turned into unity, contention into amitie, and those lamentable digladiations which afflict the Church, into the precepts and practise of pietie and charitie; which blessing of peace, the Lord in his good time grant unto his Church.

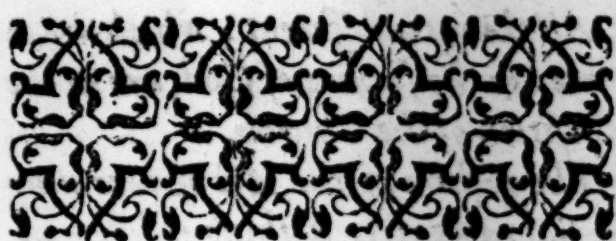
Now those who are no disputers, but onely (being misled) doe dislike the gesture of kneeling, I earnestly intreat, that they will consider, what vncertain Oracles and vncconstant guides they follow. For some of them haue supplicated for sitting, as a gesture fit to sette forth rest, and the accomplishment of Ceremonies in Christ. Some haue urged standing, as better agreeing with  
the



*the Eucharist, it beeing a Sacrament of Thanksgiving. Others againe haue condemned both the name of Eucharist, and the gesture of standing; and haue disputed for sitting: because it cōsorts with our Cōheire-ship. In vvhich conceits, this is very obseruable, that they all haue agreed, onely in opposing the Churches practice, and in crossing their owne Positions, which disclaime all significant ceremonies. For each of them ties significancie to his gesture.*

*The due consideration whereof, may be a strong motiue to euery modest and ingenuous Christian, to conformance himselfe to the Churches unity and uniformitie in this matter of indifferencie.*





# A Iustification of the *Gesture of kneeling in the act of receiuing the Sacrament.*



**I**N the handling of this question, I will first giue reason for the lawfull and necessary vse of this gesture; and after that I will answere some arguments, that are made to the contrary.

And for the better proceeding heerein, I will first shew, that the Church hath power and authority to impose it. Secondly, that beeing so imposed, it is to be imbraced.

For



For the first point I reason thus.

*All things indifferent, which are to be used in the service of God, are in the disposition of the Church.*

*The gesture in the Act of receiuing the Sacrament is a thing indifferent, and to be used in the service of God.*

*Therefore the gesture in the act of receiuing the Sacrament, is in the disposition of the Church.*

The proposition is the generall iudgement of Diuines, both ancient and moderne. So that to spend time in prooffe thereof, were to set vp a candle to helpe the light of the Sun at noone.

And the assumption is also as plaine, by the generall description of things indifferent.

*For, Those things which haue neyther precept, prohibition, nor expresse determination in the Scriptures, are indifferent.*

*But the gesture in the act of receiuing the Sacrament, hath neyther precept, prohibition, nor expresse determination in the Scriptures. Therefore the*

*the gesture in the act of receiving the Sacrament is indifferent.*

The very quotation of learned Divines for prooffe of this proposition, and the other in the former argument, would fill many sheetes of paper. Yea these things are so generall and evident truths, that Master *Cartwright* himselfe saith, *I know no man that ever denied, that the Church may make orders, in such things as are not specified, and precisely determined in the Word.* In which words he intimateth what are things indifferent; namely such things as are not specified, and precisely determined in the Word: and then, that the Church may determine or make orders concerning the same: and so acknowledgeth all that goes before.

Now for further prooffe of the last assumption, I confidently affirm, and shall, I doubt not, evidently manifest, that there is neyther precept, prohibition, nor precedent in the Scriptures concerning the gesture in the Act of receiuing.

And

His first reply.  
pag. 18.

And albeit it were sufficient to prooue the matter of indifferency, that there is no precept, prohibition, or precise determination thereof (as Master *Cartwright* speakes: ) yet because the Institution of Christ is so much in euery ones mouth, I will make it euident by the Scriptures, that nothing heerein is determined, so much as by any practise or precedent of our Sauour, or his seruants the Apostles.

If it be objected that learned men writing in defence of kneeling, haue let it passe by way of concession, that Christ sate at the Sacrament :

To this I answered, that peraduenture they haue not so seriously considered al the series of the sacred story. Or it may be they haue not very carefully regarded it knowing that if Christs sitting were granted, yet it doth not inforce any necessity of imitation, as afterwards shall appeare.

Page 223.

D<sup>r</sup>. *Reynolds*  
his conference  
with *Hart*.

But for my owne part, as a learned man, when the Papists vrge *Peters*



*ters* exercise and resignation of Episcopall iurisdiction at Rome, doth presse them to proue that *Peter* was Bishop of Rome.

And as a reuerend Bishop in an acute allusion, whilest the Romanists dispute, whether the Pope hath temporall power directly or indirectly, calls vpon them to proue that hee hath any such temporal power at all: So I say, that they who vrge an imitation of Christs sitting at the Sacrament, should first proue that he sate, which (like the former) they shall neuer be able to doe. And this shall appeare by the examination of those passages of Scripture which mention the Institution.

First *St. Paul*, who handles the doctrine of the Sacrament at large, hath not one word concerning any gesture.

Again, all the Euangelists, though their testimony be produced, are vtterly silent in this matter. For, whereas they mention Christs sitting downe vvith his Disciples, that

*Ren. Epis. Eliens.  
Tert. Tert.*

*1. Cor. 13. 23.*

*Mat. 26. 20.  
Mark. 14. 17.  
Luk. 22. 14.  
Ioh. 13. 12. &c.*

that was at the Passeeouer.

Mat. 26. 19.

This shall be euident to any man that lookes diligently into the story. Two of the Euangelists, namely, *Mathew* and *Marke*, are very like in relating the celebration of the Passeeouer, and the institution of the Supper, so that to haue shewed what one saith, is to shew what both say. Saint *Mathew*, chap. 26. hauing mentioned Christs sending of his Disciples to prepare a place for the Passeeouer, saith vers. 19. *And the Disciples did as Iesus had commanded them, and made ready the Passeeouer. So when euen was come, he sate downe with the twelue. And as they did eate, hee said vnto them, Verily I say vnto you, that one of you shall betray mee. And they were exceeding sorrowfull, and began euery one of them to say, Is it I, master? And he answered & said, He that dip-peth his hand with me in the dish, hee shall betray me.*

Here it is euident that this sitting downe is at the Passeeouer. For it was when the euening was come, according to

to the ordinance of Almighty God, Exod. 12. Leuit. 23. and not in the night, at which time the Supper was instituted.

Againe, it was at that eating wherein one dipped with him in the dish: which must needs be at the Pasceouer, the Supper yeelding no occasion of dipping: for our Sauiour deliuered to euery one the bread and the cup seuerally. Therefore a learned man saith truly, *They are very much deceiued, who thinke that the Euangelist here speaks not of the Pasceouer, but of the Supper.*

Now though this might seeme sufficient: yet S. Luke makes it plain; for he saith, *After the Pasceouer was made ready, when the hower was come, he sate downe, and the twelue Apostles with him; then hee said vnto them, I haue earnestly desired to eat this Pasceouer with you.* Here (to let passe that this sitting downe was with the twelue, which could not bee at the Supper, Judas being sent away presently after hee receiued the sop, which

ὁψίας ἢ ἡσ-  
μερας.

Mat. 26. 20.

1. Cor. 11. 23.

ἐν τῇ νύκτι.

Piscat. in Mat.  
26. 20.

Luk. 22. 13, 15.



Iohn 13.30.

which was at the Pasſeouer) a double circumstance of time doth euict, that it was at the Pasſeouer. For first it is said, When the houre (meaning the time prescribed by Almighty God) was come, Christ ſate downe, which cannot be vnderſtood of Christs laſt Supper: for there was no direct time appointed for institution or celebration thereof; but the Pasſeouer was by diuine Institution to be celebrated in the euening of the fourteenth day of the moneth *Nisan*. Secondly, The Euangelist ſaith, that when Christ ſate down, then he ſaid, *I haue deſired to eat this Paſſeouer with you*. Whereby it appeares that it was not the Eucharist, but the Pasſeouer that he had in hand preſently vpon his ſitting downe. And in the verſes next following, hee ſhewes the celebration of the Paſſeouer, and afterwards ſpeakes of the Institution of the Supper, without mention of the geſture.

The fourth place alleaged for Christs ſitting at the Supper, is the thir-

thirteenth of *John* : which is a place indeed very excellent to confirme what hath beene deliuered concerning the narrations of the other Euangelists. In this Chapter there is mention made of Christs sitting downe twice : his first sitting is intimated vers. 4. his second is plainly exprest, vers. 12. But what? at the Supper of the Lord? Surely no, but at the Passeouer. For euidence whereof I will shew the manner of the Iewes celebrating of the Passeouer, as it is set downe by him who hath collected it from *Paulus Burgensis* a very learned man ; from *Emanuel Tremelius* a Iew by birth, but through Gods mercy a learned Christian by education ; and from *Iosephus Scaliger* ( besides all other excellent learning ) a profound Antiquary, and it is thus.

At the time appointed for the Passeouer, there did vse to meet at the least, ten in a chamber, and there sitting, after a certaine fashion, did eate a Lambe roasted, with vnleau-

X

ned

*John 13.*

*Beza in Mat.*  
26.20.

*Paschatizet.*

ned bread ; which being done, they rose from table & washed their feet: and after that sate downe againe to an after-supper, as it were a second course, whereat they had vnleavened bread, and salets of Succory and Lettice, mixed with a certaine kinde of sauce. The Master of the family diuided the bread into two parts, and first hee blessed the one, saying, *Blessed art thou, O Lord God, in the eating of unleavened bread.* And the other part (which he had put vnder a napkin) he brought forth at the end of the banquet, and diuiding it into so many parts as there were persons, deliuered it and said, *This is the bread of sorrow which our Fathers did eate in Egypt: Whosoener hath need, let him come and take the Passeur.* And after that, taking the Cup, hee said; *Blessed art thou, O Lord, who hast created the fruit of the Vine :* and so it was deliuered from one to another. After all which things finished, they sung diuers Psalmes, and so departed.

In



In this manner of celebrating the Pasſeouer, wee may obserue diuerſe particulars. First, that our Sauours first sitting downe, intimated in the fourth verse, was for the eating of the Paschall Lambe.

Secondly, that his next sitting downe, mentioned in the 12. and 28. verses, was to the after-supper of the Salts and sauce.

Thirdly, that it was at this second Supper our Sauour gaue *Indas* the soppe (for there were no soppes at the Supper) vvhich hauing receiued, hee vvent forth immediatly, verse 30.

Fourthly, that there was a great intermission between the Pasſeouer and the Supper, and so there might be in the meane time any change of gesture.

Now in all this discourse, Saint *Iohn* hath not one word concerning the institution of the Supper, and consequently nothing of the gesture: but the sitting mentioned by him, doth directly belong to the

Passouer.

Exod. 12. 11.

Ob. But wee read in the twelfth of Exodus, that standing at the Passouer was by diuine institution; for there the Lord saith, *Thus shall you eat it, with your loynes girded, your shooes on your feet, and your staves in your hand, and ye shall eat it in haste.*

Math. 3. 15.

Now if our Sauour, who came to fulfill all righteousness, and to make satisfaction for vs, should faile in the least ordinance of almighty G O D, miserable were our condition, therefore it is not like that he fate.

*Vt Iansen.  
Concord. in Euan.*

To which I might answere, that as there is no expresse mention specified, so there can no necessary iniunction of standing be deduced frō that place: onely the other circumstances of haste, may seem to require a correspondence of gesture. But I rather assent to them, who acknowledge that standing was in that place enioyned: yet the same was a temporary iniunction, and (like diuerse other circumstances) was but for that night onely wherein the children of Israel

*Hæc enim quatuor  
ad istud tantū  
pascha pertinent  
quod in Egypto  
celebrarunt.  
Iun. in Exod.  
12. 11.*

Israel departed out of Egypt. And this, saith Beza, *All the Hebrew Doctors doe testifie with singular consent.*

Thus our Sauour might lawfully sit at the Passeouer, as the Evangelists doe shew he did. But that hee late at the institution of the Supper, they shew not; Neither can it by any passage of Scripture be proued. Therefore, forasmuch as there is neither precept, or precedent, concerning any gesture to be vsed in the act of receiuing the Sacrament, and consequently it beeing a matter indifferent, the disposing thereof is in power of the Church, who hath made choise of kneeling, as the fittest for that holy action.

It is obiected that kneeling at the Communion is a part of Gods worship, and therefore it is not indifferent.

To this I answer, that the parts of Gods worship are either essential or accidentall, as learned Diuines do aptly & generally distinguish. Now

X 3

the

*Quod summo cōsensu omnes Hæbraeorum doctores testantur. Beza in Math. 26.*

*Dispute pag. 155.*

*Zanch. de externo cul. qu. 4. Theſ.*



*Bex. Confes. cap.  
5. sec. 18. simpli-  
citer et per se. &c.*

the accidentall are not simply and properly of the worship of G O D, as the essentiall are.

It is true that the essentiall parts of Gods worshippe are so necessary, that they may neither be abrogated, omitted, or altered, vpon any pretence whatsoever. As for instance, Whosoever neglects the inuocating of God, or inuocates any, either saint or Angell, sinnes against God, because he failes in an essentiall point of Gods worship: But for an accidentall it is otherwise. For albeit to kneele in prayer is a part of Gods worship, yea a very extraordinary ceremonie; yet beeing accidentall, it is of it selfe a gesture indifferent, so that it may without sinne be either vsed or forborne. And so in the Lords Supper, if we adde to, or alter any of the causes of constitution, we transgresse against Christ; but if we shall in some circumstance either vary from the institution, or, where nothing is prescribed, appoint some outward ceremony for decencie, as  
in

*As, Calvin. In-  
stit. 4. 10. sec. 30.  
And Aug. quest.  
variar ad Simp.  
li. 2. q. 4. Non est  
prescriptum quo-  
modo corpus con-  
stitatur ad o-  
randum, &c.*

*As they are  
set down. pa. 1.*

*For so we do  
in time, place  
persons, &c.*

in the matter of gesture, the same may be done without offence.

*If any thing (saith Zanchius) be altered in the worship of GOD, so it be not a thing commanded of God, or be added, so it be not as essentiall, but accidental and indifferent, for comelinesse, order, or edification, we cannot say that therefore some part of Gods worship is changed, or some other erected.*

*Zanch. ubi supra.*

Peradventure it will bee further objected against the last assumption, that, albeit the gesture of kneeling in the act of receiuing, is not particularly, and expressely forbidden, or prescribed by any direct precedent or example of Scripture: yet by way of consequence, and by generall Apostolicall rules, for the vse of things indifferent it is. For, whereas the Apostle requires all things to be done according to comelinesse, order, and edification, & consequently to the glory of God, this gesture of kneeling, in the act of receiuing, seemes vneomely, scandalous, and Idolatrous.

Of this see  
more for an-  
swere to the 4.  
Argument.

1. Cor. 14. 32.

To the first of which I answered:  
These men, whilst they take vpon  
them to determine of comeliness &  
order, doe that which is very disorderly  
and vncomely, in thrusting  
their sickles into other mens har-  
uests. For it is not the office of euery  
priuate man to iudge of comeli-  
ness, and dispose of order in the  
publike affaires of Church or Com-  
mon-wealth: but to them it doth  
belong who haue places of gouern-  
ment therein, & *the spirit of the Pro-  
phets must bee subiect to the Prophets.*  
We finde it true in experience, euen  
about this particular action, that so  
many men, so many opinions: One  
likes sitting best, another standing, a  
third kneeling. Now if euery one  
shall in this case assume vnto himself  
the liberty of choice, what order,  
what comeliness shall we see in our  
assemblies? yea, what confusion will  
there not be? and forth of this con-  
fusion, what dissentions, iudge you,  
are likely to arise? so that this cannot  
be to the glory of God, who is not  
the



the God of contention and confusion, but *the God of Peace* and order.

1. Cor. 14. 33.

And if, for the auoyding of our owne partiall conceits, standers by shall iudge betweene vs in this matter: heare what Master *Caluin* saith concerning comelineffe in the vse of things indifferent. *That* (saith hee) *shall seeme most comely to vs, which shall be fit for procuring of reuerence to the holy mysteries, be an exercise apt to shew and stirre vp Piety, and an ornament to the action in hand.* Now, hee will be iudged either senselesse or very froward, who will not acknowledge, that kneeling is fitter to stirre vp reuerence to the holy mysteries, to moue to piety and deuotion, and is a better ornament to the holy action in hand then sitting is.

*Illud nobis decorum erit, &c.*  
*Caluin Instit. lib.*  
*4. ca. 10. sec. 28.*  
*& 29.*

And Master *Beza* acknowledgeth, that it hath a *shew of pious reuerence*. In regard whereof, it shall become you well to embrace that gesture, which the learned both abroad and at home doe iudge to be most comely.

*Beza epist. 12.*

2. Con-

Mat. 13. 57.  
Ioh. 6. 61. &c.

2. Concerning scandall: It is true, that euen the best actions of the holiest persons, through mens corruptions, are many times subiect to scandall, as the stories of our Sauiour doe abundantly shew; and therefore no maruaile, if the actions of men not so worthily qualified, doe in the vse of indifferent things meet with the like successe.

As Rom. 14. 13.  
15.

But here I would demand of them who plead for sitting, whether that gesture can be free from this exception? If you take scandall for offending and grieuing others, or for causing them to offend, by not coming to Christ, or by doing any thing against their Conscience; certainly sitting cannot be without scandall. For as you shall haue many who esteeming that an vnreuerend gesture, will be offended thereat; so may they also by example be drawn to the practise thereof against their owne conscience, or by dislike thereof bee kept from the Communion, and so runne into a double scandall.

Now

Now vvhat must be the Moderator in this action? The answere vvil be, Charity ; For, *I must not offend my weake brother.* It is true ; but behold here a double bond, that is, Charity and Duty : For as Charity towards my brother bindes me, so doth Duty to my Prince, to vvhom euery soule must be subiect, euen for conscience sake, and likewise to the Church, to vvhich I am in especiall vvarned to giue no scandall. Yea, here is a kind of necessity, by reason of the Churches determination, and the Princes imposition, vvhereby you ought to acknowledge, that your arbitrary act is limited. And further this bond of Charity is on this side strengthened by a circumstance, vvhich in this case Master *Caluin* accounts very materiall. For I assure my selfe, that in the most Congregations of this Kingdome, vvhere one will be offended vvith kneeling, ten at the least vvill be offended vvith sitting. If those vvho are irregular, vvould lay by singularity,

1. Cor. 8. 9.

Rom. 13. 5.

1. Cor. 10. 32

Vt Beza epist. 24

*Quamuis quod obtruditur scandalū affert : quia tamen per se verbo Dei nō repugnat, concedi potest, maxime ubi maior numerus pervincit. Calvin epist. 379.*



*Aug. in Psal. 30.*

*1. Cor. 13. 5.*

*P. Mar: epist: ad  
Hooper.*

*Cal: Instit. 4. 10.*

*32.*

rity, and teach their followers Saint *Austins* direction (which also agrees vvith *S. Pauls*) for preventing of scandall : *Have no euill conceit of thy brother.* If they would admonish them that these things are indifferent, as *P. Martyr* exhorts, and *Caluin* also requires faithfull Pastors to doe: Nay, if they vvould not teach them to be vncharitable in censuring rashly and sinisterly the constitutions of the Church, & the actions of their brethren; these scandalls would easily bee prevented and remooued. In the meane time this should be euery Christians resolution, If others vvill be offended with me for doing that vvhich in it selfe is indifferent, and beeing enioyned by lawfull authority, is in some sort necessary, I will pittie them, but not runne into the like error vvith them.

And thirdly, for the crime of Idolatry imputed to those that kneele in the act of receiuing, there can be nothing more absurd. For we neither

wor-

worship any imaginary Deity in  
stead of God, or worship God in a  
ny Image, nor doe we giue religious  
worship to any creature existing by  
nature or Art, eyther simply or re-  
spectiue, which are the grossest  
kindes of Idolatry. Neyther is this  
our worship which wee tender to  
God, vnfit for his Maiesty, or vnbe-  
seeming the holy action in hand. For  
if the children of Israel, vpon report  
of their approaching deliuerance  
from their corporall thraldome, by  
the ministry of *Moses, bowed downe  
and worshipped*; shall not wee (when  
wee receiue an excellent pledge of  
our spirituall deliuerance, by the  
Death and Passion of Iesus Christ,)  
humble our selues, and vpon our  
knees offer vp the sacrifice of praise  
and thanksgiuing?

Thus the gesture of kneeling, be-  
ing most consonant to comelineffe  
and order, of it selfe not scandalous,  
and neyther of it selfe, nor by our a-  
buse idolatrous, but onely orderly  
and pious, & consequently tending  
to

As Zanch: de-  
scribes Idola-  
try.

*Indelatus cultus,*  
as the School-  
men speake.

Exod. 4. 31.

to edification, and to the glory of God ; It is not contrary to those Apostolicall rules, whereby things indifferent are to be guided and warranted.

Now hauing shewed that the Scriptures yeeld neither particular precept, prohibition or precedent, concerning any gesture in the act of receiuing , so that the ordering of that circumstance is left to the disposition of the Church ; and that the Church in appointing kneeling, hath not transgressed against the generall rules of Scripture, concerning things indifferent ; It followeth directly, that the gesture of kneeling, beeing in it owne nature indifferent , and lawfully enioyned by the Church, euery one that liues vnder the gouernment of that Church, is bound to submit himselfe vnto it.

*Quod neque cō-  
tra fidem neque  
contra bonos mo-  
res iniungitur,  
Eccl. Aug. epi.  
118. c. 2.*

Saint Austin saith, That which is enioyned, being neither against faith nor good manners , is to bee accounted indifferent, and to be observed in respect  
of



of their society amongst vvhom vvee live.

Reformed Churches do acknowledge, that *Things of themselves indifferent, beeing enioyned, doe in some sort change their nature.*

And Master Beza saith expressly, that *Things indifferent, when they are commanded, are after a sort necessarie.*

Many such Positions might be alledged forth of the best both ancient and moderne Writers, nether are their reasons lesse forcible, then their assertions are cleare.

D. Paræus saith, *If men should be suffered in matters indifferent to doe what euery one list, it would bring forth horrible disorder in the Church.*

And Master Calvin saith as truly, that confusion in the vse of such things, must needs be the seed of exceeding great contentions, whilest it should be lawfull for euery one to doe what he list.

And

*Thes. Bel. 3. Ger. Art. 6.*

*Adiaphora  
quando præci-  
piuntur, &c.  
Bez. epi. 24.*

*Horribilem  
et tuæ in eccle-  
sia parceret.*

*D. P. Paræus in  
Rom. 14. 5.*

*Quantum rixa-  
rum semen futu-  
ra est earum re-  
rum confusio?  
Calu: Instit. lib. 4.  
cap. 10. sec. 3 2.*

Sect. 31.

*Hanc item Deus  
et melior natura  
diremit.*

And in that very Chapter hee re-  
proues those, who either arrogantly  
reiect, or negligently omit such ce-  
remonies as haue beene ordained by  
the Church.

Therefore as it was an excellent  
worke of God in the Creation, to  
remooue that strife which made a  
*Tohn* and a *Bohn* in the workes of  
nature: so is it an excellent work of  
Gods seruants, who haue the hand  
of authoritie to reforme the like de-  
formitie and confusion in the works  
of Grace.

To conclude, if the Church may  
vpon so good ground of reason dis-  
pose of things indifferent, what rea-  
son hath any one foorth of a priuate  
spirit, to oppose or despise her au-  
thority? If a child disobeying his  
naturall mother in a matter indiffe-  
rent, doe sinne against God, how  
can they cleare themselues frō guilti-  
nesse, who disobey their spirituall  
Mother, which hath brought them  
foorth vnto Christ, and nourished  
them with the sincere milke of the  
Word,

Word, and with the spirituall foode of the blessed Sacrament? And I wish euery one that feares God vn-  
fainedly, to ponder these things se-  
riously.

It is thought very seuer, that the  
Canons of our Church doe enioyne  
all so strictly to kneele, and lay the  
Censure of suspension vpon the Mi-  
nister who shall deliuer the Sacra-  
ment to them that doe not. Farre be  
it from me to exasperate or animate  
authority in any strict course against  
irregularity, I will leaue that to their  
wisedomes who haue place of go-  
uernment. But those that doe chal-  
lenge our Church of seuerity, let me  
intreat them to cast their eyes vpon  
the Church of Geneva, and there  
they shall find farre greater strictnes  
and seuerity, (then our Church doth  
practice) in th' inforcing of their  
Constitutions. And I would pro-  
pose this to their due considerati-  
ons; If the power of Church-go-  
uernment were in their hands, whe-  
ther they would permit any to exe-

Y

cute

*Vt ad religionis  
ac disciplinae s-  
mul capita in-  
uaretur.*

Both the Mi-  
nisters and  
people were  
sworne both  
to their doc-  
trine and dis-  
cipline. *Beza in  
vita Caluini.*



cut the office of a Minister, who would deliuer the Sacrament to them that kneele? And in those Congregations that stand, whether they would admit any to the Sacrament that should sit? I assure my selfe they would not. Why then should the restraint of that exorbitancy seeme seuerer in others, which themselves would practise? Yea, should a famous Church in her many worthy members give place to a few priuate persons?

<sup>a</sup> In a book intituled, A dispute vpon the question of kneeling in the act of receiuing the Sacramentall bread & wine.

<sup>b</sup> *Hæc enim mea responsio longe ante responsiones Reuerend. Episcoporum Rossens. & Cestrensis exarata fuit.*

<sup>c</sup> I deny the Antecedent.

Having briefly giuen reason for the gesture of Kneeling in the act of receiuing, it remaines in the next place, that I answer some arguments that oppose it <sup>a</sup>, which (for any thing I know) remaine yet vnanswered <sup>b</sup>.

There are three arguments which haue great resemblance both in the propositions and prosecution of them. The first is this, <sup>c</sup> *Kneeling suites not with the person of a coheyre, therefore it is unlawfull.* And vvhy doth it not? Answer is made, that  
knee-

kneeling is a carriage whereby wee acknowledge our selues to be in a condition of inferiority and disfellowship with Christ: whereas sitting is such a position of body, as argueth not subiection & humility, but rather equality and familiarity, therefore kneeling suites not with the person of a coheire. Heere are in my vnderstanding, strange positions and reasons against kneeling. I should rather haue reasoned quite contrary, thus; *We are in a condition of inferiority and disfellowship with Christ, we owe subiection and humility to Christ, therefore wee should kneele rather then sit at receiuing of the Sacrament.*

It is true: vvee are coheyres with Christ, yet this imports not any equality. Christ is the Sonne of God by nature, vve by adoption & grace: Christ is heyre *ex propria dignitate*, we *ex promissione*. Heauen is his by an eternall right, our inheritance is his purchase; he is the *heyre of all things*, happy are vve if we can obtaine the meanest mansions in the

Disput. pag. 7.

Disput. pag. 99.

The like is p.

30.

Here I deny the Argument

Ambrose.  
Heb. 6. 17.

Hab. 1. 2.

Iohn. 14. 2.

kingdome of heauen. Which vway  
soeuer we consider Christ, eyther in  
his person, actions, or offices, vve  
shall finde him farre our superiour,  
and consequently our selues in a  
condition of inferiority with him.

Eph. 5. 22. 23.

Yea doe wee not acknowledge him  
to be the head of his whole Church?  
and that not only as it receiues from  
him sense and motion in the course  
of Christianity, but as it owes him  
subiection also, in regard of his so-  
uerainty.

Aug. in Ps. 29.

*And if the naturall head  
be the most noble of all the parts, how  
excellent then is he who is the Head of  
the whole Church?*

It is true that Christ hath aduan-  
ced our nature by his Incarnation &  
Passion: but that must rather humble  
vs, then so puffed vs vp, that wee  
should account our selues his fel-  
lowes.

And lest the white fethers of our  
adoption might Swan-like make vs  
swell, yet the blacke feete of our ma-  
nifold corruptions may iustly deiection  
vs. The greater fauours and honors  
Christ



Christ affords vs, the more it becomes vs to be humble.

Thus the blessed Virgin, vwhen the Angell deliuered that honourable Ambassage from the G O D of heauen, was not lifted vp in pride, but answered in an humble fashion, *Behold the handmaid of the Lord.* And *Iohn* the Baptist, who had the honour to be the instrument of our Sauours inauguration at his Baptism, how humbly doth he acknowledge: *His shooe latchet I am not worthy to vnloose!* So, if Christ shall vouchsafe to esteeme vs his seruants, (as the prodigall sonne intreated his father) wee are blessed and happy, though wee doe not account our selues his fellowes. *It was no robbery in Christ to be equall to God*, but it is no lesse then Luciferian pride in vs, to make our selues equall to Christ.

*Ob.* But when wee come to the Sacrament, we are to act the persons of coheyres, so that this humble deportment cannot then become vs.

*Resp.* Yes surely, very well. Our

Luk.1.28.29.

Luk.3.16.

Luk.14.19.  
Phil.2.6.

Dispu. pag.10.

Luke 19.

Mat. 8.

Aug. ep. 118. c. 3.

And it is laide  
that the deu-  
out women  
departed from  
the Sepulchre  
with feare and  
great ioy.

Mat. 28. 8.

Rom. 8. 15.

Christian duties must not bee like *Pharaohs* kine that ate vpon one another, but like the Cherubins that looked one vpon another, and both to the Mercy-seate. Many vertues, though different in themselves, are so entwined, that they consort very well in the same action, as S. *Austin* hath obserued in the Centurion, and the Publican, one receiuing Christ with much ioy, the other with great humility; *Ambo saluatorem honorificantes diuerso, & quasi contrario modo*; Each of them honoring our Saviour in a diuers, and as it were a contrary manner. And doe wee not act the persons of coheyres when vvee pray? for wee speake familiarly to God as to our Father: yea, it is the spirit of Adoption that makes vs cry *Abba* Father, at those times when vpon our knees we become humble petitioners to our gracious God for his favors. Thus ioy, humility, and confidence may all concur in the very same act: yea, what duty is exempted from humility, which must ballance

ballance all our actions? When wee heare the Word of God, wee must bring trembling soules; when vvee pray, it becomes vs well to prostrate our selues before the Throne of Grace. And will not the like humble demeanor become vs when wee come to the Table of the Lord? yes, & to confesse there vpon our knees, *That wee are not worthy to gather up the crums that are under his Table.*

Againe, it is disputed that *Kneeling crosseth the assurance of our coheirship with Christ, and therefore it is unlawful.*

*Resp.* That this proposition is vntrue, I appeale to the experience of thousands, who doe humbly kneele at the receiuing of the Sacrament. For my selfe, I haue receiued it diuersly, as the practise of the present congregations haue giuen occasion, and I thank God comfortably. Yet haue I receiued it with as much fruit and comfort when I kneeled, as when I vsed other gestures. And I am confident that those who vse

Esa. 66. 5.

As it is in the Communion booke.

<sup>2</sup>  
I deny the Antecedent.

According to S. Ambrose direction.

Aug. epist. 86.  
& epist. 118. c. 2



to receiue it sitting, doe gaine no more assurance of their Coheirship, then those who receiue it kneeling.

But let vs examine the reasons of this position, the first wherof is this: *It directeth our hearts to an apprehension of dis fellowship with Christ in our future estate of glory represented at the Lords Table, by reason that it conuinceth the performers thereof to bee of an inferiour, and unfellow like condition with Christ: Ergo, it crosseth our assurance, and therefore it is unlawfull.*

I deny the consequence of this reason.

Tit. 3. 7.

To this I answer, that there is great difference betweene our Coheirship, and equality or fellowship with Christ. For though wee bee now Coheires with Christ *through hope*; yet doe wee challenge no fellowship of equality with him, but acknowledge our due subiection to him, as to our Lord.

Gen. 42. 40.

And when we shall heereafter be in actuall and reall possession of our inheritance, I hope Christ shall challenge that priuiledge, *In the Kings throne I will be aboue thee, yea farre aboue*

above all principality, and might, and domination, &c. So that if kneeling be a barre to our equality & fellowship (as well it may) yet is it not any hinderance to the apprehension of our Coheyrship with Christ, which is assured to vs of our blessed Saviour by participation of the blessed Sacrament, without consideration, intention, or institution of any gesture. For it is a groundlesse conceit, to hold that Christ intended the gesture of sitting as a meanes to giue assurance of our coheyr-ship; and it crolleth their opinions who vwill haue no gesture, or other ceremony in the seruice of God to bee significant.

Another reason why kneeling hinders the assurance of our Coheyrship, is this, \* *Because it diuerteth our hearts from meditating on the death of Christ; for we cannot at the same time meditate and tender to God a worthy sacrifice of prayer.*

I answere, that these are not such opposite employments (as they are cal-

Ephes. I. 20.

\*It doth not.

This proposition is not true.

Disput pag. 20

שחח

Which Gen.  
24.63. some  
translate, to  
meditate, some  
to pray.

3

\* This propo-  
sition is not  
true.

<sup>a</sup> The argu-  
ment implied  
in these words  
is bad.

<sup>b</sup> This argu-  
ment is worse.

<sup>c</sup> Disput. p.30.

called) that they cannot stand toge-  
ther. For, if intention and prayer  
may concur, yea ought not to be se-  
parated, why may not meditation  
also which hath great affinity vwith  
the same? Yea such correspondence  
there is, (rather then opposition) be-  
twene meditation and prayer, that  
they are both comprehended in one  
Hebrew word. And surely, it seemes  
strange to mee, it should bee held  
impossible, that at the same instant a  
man should meditate vpon the be-  
nefits of Christs Passion, and pray  
that he may haue an interest therein  
and benefit thereby.

A third argument to proue knee-  
ling vnlawful in the act of receiuing  
is, for *That* \* *it doth debarre vs from  
partaking with Christ of the priuiled-  
ges and prerogatiues of his Table,* <sup>a</sup> *be-  
cause it debarreth vs from sociall ad-  
mittance and entertainment,* <sup>b</sup> *in re-  
gard we are not at that time and act, of  
an equall and fellow-like condition with  
Christ at his Table* <sup>c</sup>.

For answere to this: First I may  
truely



truely say, that this reason is grounded vpon pride, and hath affinity with the former, which suppose, that wee can neyther be guests, nor Coheyres with Christ, except wee make our selues his equalls. But irregularity had need to reconcile it selfe, before it impugne the constitutions of our Church. For this argument, which by no meanes vvill admit the Lords Supper to haue resemblance with a running banquet, condemnes the manner of administering in diuers irregular congregations, where the Sacrament is receiued standing. Yea it requires things impossible; namely, that this bee a *set banquet of the greatest solemnity, with guests sitting thereat*. For how can this be performed with any such solemnity, where a thousand are to receiue in a morning? Together at one time they cannot, because it is impossible to haue a table to receiue them all, neyther can they do it successiuelly, except they shall sit down and steppe vp againe presently, and that

Disput. p. 26.

that hath small shew of solemnity in it.

Secondly, I answer, that ciuill Tables yeeld not these supposed priuiledges, and prerogatiues of an equall and fellow-like condition to euery Guest. If a poore man were inuited to a Noble-mans Table, would not an humble carriage beseeme him? And could hee, without grosse presumption, entertaine a thought of equality, and fellow-like condition with the Inuitant? Yet must we, poore wretches, by this manner of reasoning, hold our selues wronged and debased, except vpon our entertainment at Christs Table, we assume presumptuous thoughts of an equall and fellow-like condition with him the King of Kings.

Thirldy, it is considerable, that this holy Table and Banquet doe differ from others which are meere-ly ciuill; neither do they yeeld vs those priuiledges that the ciuill do.

At ciuill banquets, being at Table

ble with men of worth, it is civility to put on our hats, but not seemely to do so at this holy Banquet.

Againe, when we are at a ciuill table, it is a common liberty and priuiledge, for a Guest to take meat, and carue to himselfe (an action of more moment then a Gesture:) but it is not so at this holy Table, where euery man must receiue, onely what is deliuered to him by the hand of another: neither may he refuse to take and eate what is deliuered him; which comes too short of that liberty we haue at a ciuill table.

And whereas this sociall sitting is vrged, as an essentiall priuiledge of the Lords Table, it may seeme strange, that till of late it was neuer so esteemed, nor held so much as any whit materiall. For whereas wee finde plaine precedents <sup>a</sup> in the ancient Writers for practice of other Gestures, I suppose it would be a troublesome taske, to finde amongst

<sup>a</sup> As namely for kneeling: *Chrys. ad Pop. Antiech. bo. 61. Ambros. de Spiri. & lit. 3. 12. Aug. in Psal. 98. 5.* And the Disputer produceth testimonies for the gesture of Standing.



4  
All these three  
Propositions  
are denied.

amongst them any one euident Record for the Gesture of Sitting at the Sacrament.

Fourthly, Kneeling is affirmed to be, 1. Repugnant to the Law of Nature, 2. because it is repugnant to Decency: 3. being no gesture for a Table of repast, and therefore is vnlawfull.

For answer whereunto I might first distinguish betweene a ciuill and a sacred Table, and shew that they require not correspondence of all comportments, as before I shewed. But it is obseruable, that Nature hath not prescribed any such particular Table-gesture, as Sitting, Standing, or Kneeling, at our meat. We know that the *Muscovites* neither haue any Table, nor do sit at their meat, as we do. And we reade, that the Jewes leaned, so that their Gesture was neerer Lying, then Sitting. Now these Gestures, in our conceits, seeme very indecent (as M. *Caluin* hath obserued concerning the Gesture of

*Posseset hodie id  
videri purum de-  
corum, Calvin  
in Iohn 13. 63.*

of the Iewes ) because they are  
 dissonant from ours : Yet farre bee  
 it from vs to say they are repugnant  
 to the Law of Nature; for so wee  
 should taxe our Sauour and his ser-  
 uants for that they could not iusti-  
 fie, Neither may we fitly say these  
 Gestures are indecent, except wee  
 be content that they shall likewise  
 censure ours, which no doubt  
 seeme so to them. And if it were  
 granted, that kneeling at a table  
 of common Repast, were in all  
 mens iudgements indecent, yet  
 can it not be so concluded for our  
 kneeling at the Lords Table, where  
 we are to esteeme our selues rather  
 Beggars then Benchers. *But there  
 are some (as S. Austin saith ) who  
 thinke nothing good but what they  
 doe themselves.* If the more gene-  
 rall iudgement and practice of  
 men, both wise, learned, and reli-  
 gious, might preuaile, I assure my  
 selfe, the Gesture of Kneeling  
 would be accounted Decent; and  
 the best reason that can be giuen to  
 the

*Qui nisi quod ip-  
 si faciunt, nihil  
 rectum estimant.*

the contrary is, that they which write against it, do not thinke it so.

*Zanch. de Lege Dei, Thef. 7.*

*I. Cor. II. 14.*

*Ornamentum  
minimo suspen-  
dio. Plutarch. in  
Apotheg.*

But for the further clearing of this point, wee must vnderstand, that the Law of Nature is taken properly and improperly; properly, as it is *Dictamen rationis*, that which Nature doth dictate to all Nations: improperly, as it is a custome of some particular Country.

As for instance, the Apostle condemneth mens wearing of long hayre, as a thing repugnant to Nature; not because it was against the generall Law or Rule of Nature: for the French, Germans, Romans, English, and diuers other Nations, as their Writings and Monuments do witnesse, haue vsed in sundry ages to weare long hayre; yea, the *Spartans* especially, because it is an ornāmēt of little charge: but because Custome, which is another Nature, had made it as it were, naturall for the *Corinthians* to weare it short, the Apostle doth condemne the for violating the same. And so,  
Custome



Custome hauing amongst vs made that Gesture, which was of it selfe indifferent, the most solemne and seemely Gesture at the Lords Table, those that impugne and condemne the same, come vnder the Apostles censure, & dispute against themselves.

Againe it is disputed, that kneeling is a priuate worship during the time and act of the publique, *ergo*, it is vnlawfull. And why is it a priuate worship? Because it presents a worship wherein the Congregation doth not iointly partake; for they are not appointed to kneele when the Receiuer doth kneele.

I answer; 1, This Argument condemnes directly those Congregations where the Sacrament is receiued Standing: For whilest some do stand at the Table, others sit in remote places, and are not appointed to stand when the Receiuers stand: So that the Congregation not partaking with them in the act of Standing, they present a pri-

Z

uate

5  
I deny the Antecedent.

uate worship.

2. It condemnes diuers Congregations where the Sacrament is receiued either Sitting or Standing. For in those Churches wherein I haue seene most precisenesse, in the time of the celebration of the Sacrament, whilst some are receiuing, others are employed, either in singing of Psalmes, or hearing some Scripture read. Now these actions, of singing and reading the Scriptures, are more dissonant from meditation, then prayer is: and therefore if the one be vnlawfull, the other must needs be so. But thus, men forth of their inconsideration and disposition to contend, care not whom they wound in defence of their owne conceits.

Yea, this condemnes all Congregations in the world, vpon a ground of impossibility: For it is vsuall that some one, or few, are receiuing whilst others are not (which cannot possibly be otherwise, except there were as many to deliuer  
the

the Sacrament, as there are to receive it at the same instant: ) So that the Congregation doth not, in your accompt, ioyntly partakein presenting the same worship, except you will say that bare meditation vpon the Sacrament is the same that actuall receiving is, and so shake hands with the Papists, that hold the spirituall communicating effectuall to make the Communion publike. Now if this actuall receiving by some particular persons, being a substantiall action, doe not crosse the publike worship, but may haue concurrence with it: How much lesse can a circumstantiall gesture of a particular person do it? Actions that haue such affinity, may concur in the same worship, without opposition of publike and priuate.

Lastly, I may truly say, that this Argument is a meere Paradox, which, to auoid kneeling, excludes praying: Insomuch that if a Communicant, during the time of pub-

*Bellar. de Missa.  
lib.2. cap.9.  
Rhem. Annot. in  
1-Cor.11.24.*



lique administration, and after hee hath receiued the Sacrament, doe but beseech God to blesse the same vnto him, that it may be a meanes to strengthen his faith, to helpe him in the act of mortification, and building of him vp in grace, by this reason hee shall sinne against God; then which, what can bee more absurd and senselesse?

<sup>6</sup>  
I deny both  
parts of the  
Argument.

To kneele at the Sacrament, is to leaue the imitable practice of Christ and his Apostles, and in lieu thereof to obserue a worse: therefore it is vnlawfull.

*Resp.* In this Argument two things are to be considered. First, whether we vary from the practice of Christ: and this I confidently deny; neither shall it bee possible for any man, forth of the Scriptures, to proue directly what gesture Christ vsed at the institution of the Supper.

Secondly, if it were granted, that our Sauour, and his seruants the Apostles did celebrate and receiue

ceiue it Sitting : Yet are not wee necessarily tyed to imitate them therein.

It is truely said, that to *restraine our imitation of Christ and his Apostles, to euery particular circumstance of their carriage, were against common sense.* And howsoeuer in Morall actions wee ought to follow Christ in matter of substance, yet are we not alwaies so in respect of circumstance, especially where there is no Precept. Now that the Gesture is not of the substance of the Sacrament, it is cleerely euicted, in that neither the Euangelists, nor the Apostle, doth once mention it: For who dares affirme that any substantiall matter is omitted by them, who haue handled the doctrine of the Sacrament most excellently and exactly? But to make this more euident by an instance. It was our Sauours custome to preach Sitting, as all the Euangelists do shew, and *S. Austin* giues reason for it; namely, because

*Dispute pag. 47.*

Mal. 5. 1.  
Mark. 4. 1.  
Luk. 4. 20.  
Iohn 5. 2.  
*Aug. serm. Domini in Mon. lib. 1.*

it doth very well sort with the dignity of a Teacher : yet the most precise do not imitate him therein, but vse to stand when they preach, though the people sit. Now ( supposing that Christ sate at the institution of the Supper ) if the generall practise in the one doth not tye vs to imitation : how can one individuall act do it in the other ?

So that albeit we should grant, that our Sauour and his Apostles did celebrate and receiue the Sacrament sitting : yet both by the Positions and practice of them who are our Opposites, wee are in this matter of circumstance freed from necessity of imitation. Yea, if Sitting had beene Christs gesture, and wee bound to imitation, how durst the ancient Churches, and diuers moderne Congregations make Standing their vsuall Gesture in celebrating the Sacrament: as you do write of the one, and experience shewes of the other ?

7

The seuenth Argument : *Kneeling*



ling in the Act of receiuing, is a bowing downe before a consecrated creature, forth of a religious and reuerend respect of it, and so is against the second commandement, and consequently is unlawfull.

I answer, That kneeling at the Communion is no breach of the second commandement, It will bee euident, if wee consider the branches of the commandement, which are two. The first, that wee make not any grauen Image to our selues, that is, of our owne heads, or, as *Tertullian* saith, *Except God command vs.* Now the Sacrament, and Elements in the Sacrament, are no humane inuention, but Gods sacred Ordinance, as it were a Crucifixe, which Christ himselfe hath commanded, and left to perpetuate the remembrance of his death till his comming to Iudgement, and therefore we offend not against the first branch.

The second branch of the commandement forbids the bowing

I deny this Proposition.

*Ita Zanch. de Redemp.*

*Nisi & tibi Deus iusserit Tertul. de Idolat. c. 5. It is signum diuinitus institutum. Aug. de doct. Chr. lib. 2. cap. 9.*

*1. Cor. 11. 26.*

Dispute pag. 66.

downe to an Image, which imports the giuing of religious worship to any creature: and this wee vtterly disclaime; for albeit wee kneele at the Sacrament, yet wee do not kneele to the Sacrament, but to God the Authour of the Sacrament. And this may appeare to any, who loues not to be contentious; for that in the act of receiuing onely, and not of beholding the Sacrament, we do kneele. It is confessed, by way of approbation, that the *ancient Fathers carried a very reuerend regard to the Bread and Wine of the Lords Supper, and had a reuerend conceit of them.* And so do we likewise reuerence the Sacrament, as an excellent Ordinance of almighty God, yet is not that the cause we kneele: but the Maiestie of our God to whom at that instant we pray; and the mercy of our God, who vouchsafeth vs this great blessing, causeth vs to humble our selues. And if wee receiue vpon our knees temporall fauours  
at

at the hands of mortall Princes, how much more will it become vs to receiue this inestimable spirituall fauour from the hands of the Immortall God, with all submission and reuerence?

If the worship at our receiuing, did determine in the Sacrament, or were transient by it to God; As the Romanists diuersly hold concerning the worship of their Images, then would we not iustifie our action. But forasmuch as it is tendered immediately to God, there is no iust cause of condemning our practice. For wee giue to the Sacrament that which belongs to the Sacrament; namely, a reuerent estimation; and to God that which belongs to God, that is, humble adoration.

This Argument vsed in the Dispute, is like *Bellarmines*, to proue the adoring of creatures: For whereas it is said in the 99. Psalm. the 5. ver. *Fall downe before his footstoole*, the Cardinall would inferre, that

*Bellar. de Imag. sanct. l. 2. c. 20. 21.*

*Bellar. de Beatitud. sanct. lib. 3. cap 13.*



that the Arke was adored. And thus our Disputants, because wee kneele before the Sacrament, doe conclude that we kneele to the Sacrament.

Reu. 4. 10.

Rom. 9. 5.

8  
I deny both  
parts of this  
Argument.

But indeed, as the foure and twenty Elders falling downe to him that sate on the Throne, though they fell downe before the Throne, did not worship the Throne, but him that *lives for ever*: So we, when we kneele before the Sacrament, at the receiuing of it, do not kneele to the Sacrament, but to Christ the Authour of the Sacrament, *who is God blessed for ever.*

The eighth Argument is this: *It was brought in by that Antichrist of Rome, for the worship of his Breaden god, therefore it cannot lawfully be entertained by the true Professors of the Gospell.*

For answer to which, I deny both parts of the Argument. Concerning the Antecedent, it hath two branches, and neither sound: the

the one, that Kneeling was brought in by that Antichrist of *Rome*; the other, that it was brought in for the worship of his Breaden god.

Now to the first. I demand what Antichrist that was who brought in Kneeling at the Sacrament? Some there are, who peremptorily affirme that it was *Honorius* the third. But that is not true: For albeit *Honorius* made a Decree for the adoring of the Sacrament, at the time of Eleuation; yet wee finde not one syllable to proue that he decreed any Gesture for the time and act of participation. Yea, it is confidently affirmed by him, who wrote the Dispute, that Kneeling in the act of Receiuing, was not brought in by *Honorius*.

Now if you demand, by whom was it then brought in: silence, or ignorance must be the answer. But me thinkes, such a confident assertion, that both crosseth the practise, and troubleth the peace of the Church, should haue some direct  
and

As the Admonition to the Parliament: and others.

Dispute pag. 81

and positive prooffe, & not depend vpon probability. In stead whereof there is this reason giuen ; We find neither decree nor practise of kneeling, till after the time of *Honorius*: therefore it is not like, that either he, or any before him brought it in. But if that reason be good, then I may conclude that it was neither decreed by *Honorius*, nor any other Bishop of Rome following, because vve finde no decree thereof vpon record.

It is further affirmed, that sitting was the gesture in the act of receiving in the time of the institution, and diuerse yeeres after ; and then standing, from about the yeere one hundred and fifty, to the yeere one thousand two hundred and twentie and vpward.

I answere, that concerning the gesture vsed by Christ in the institution, I haue already spoken, and now I will very briefly examine the testimonies inferred for prooffe of the Ages succeeding.

Where



Where first *Iustin Martyr* saith,  
*After the Pastors exhortation upon*  
*the Sundayes, we all rise up and pray,*  
*and afterward the Sacrament is deli-*  
*vered to every one.*

*Apol. 2. ad An-*  
*tonin.*

Now saith the Dispute, If the peo-  
 ple had kneeled in the time of recei-  
 uing, he would as well haue shewed  
 that, as the other practises in pray-  
 ing and hearing the Word of God.  
 For answere whereunto might not I  
 say, If the people had stood or sate  
 in the time of receiuing, would he  
 not as well haue shewed that, as the  
 other practices in praying and hea-  
 ring the Word? But further, I say,  
 had that Father esteemed the gesture  
 at the Sacrament a thing so materi-  
 all, as you account it, doubtlesse he  
 would haue shewed their practise,  
 but because he did not so esteeme it,  
 hee did not at all mention it. For  
 whereas it is said, *Wee will rise up and*  
*pray*: that rising vp from their seats,  
 might bee as well to kneele as to  
 stand.

*Clemens Alexandrinus* saith, that  
*when*

*Strom. lib. 1.  
Eius partem su-  
mere.*

*When some haue diuided the Sacra-  
ment, they suffer euery one of the people  
to take his part. Now how could  
they take their parts without beeing  
reached to them, except they stood  
or sate at the Table?*

To this I might answere, that *su-  
mere partem, to take his part*, doth not  
necessarily import an immediate ta-  
king without deliuering. And fur-  
ther, if it be granted, that in the  
Church of Alexandria they stood at  
the Table and tooke the Sacrament  
themselues; yet it is euident by that  
place in *Iustin Martyr* before menti-  
oned, and likewise by *Tertullian*, &  
others, that in other Churches the  
Sacrament was deliuered to the peo-  
ple by the hands of their Pastors,  
which might be done without sit-  
ting or standing at the Table.

*Tertul. de Cor.  
milit. cap. 3.  
de manu præsi-  
dentium.*

*Euseb. Hist. Ec-  
cles. 2. 17.*

For the age 300. *Eusebius* is allea-  
ged, to prooue sitting at the Com-  
munion, from a comparison of the  
Christians with the Philosophers,  
mentioned in *Philo Iudaus*. The in-  
directnes of which collection I  
might

might easily shew, were it materiall. But what need I doe it, when as the Disputers Proposition, pag. 93. confutes it? <sup>a</sup> For there hee affirmeth, that standing was the vsuall gesture from the yeere 150. to the yeere 1220.

For the yeere 400. *Chrysostome* is cyted, who saith, *Frustra stamus ad altare, In vaine we stand at the Altar.* But what is that to the peoples gesture in receiuing? For *Chrysostome* speakes onely of the Ministers gesture in the time of Diuine seruice & Sacrament, at which the people were not present; and therfore there is no mention of their gesture.

It is said in the Dispute, *If Gregory and many moe Fathers & Doctors, should in their writings mention, that Gorgonia, and sundry others prostrated themselves on their knees in the act of partaking at the Lords Table, the same is no disadvantage to the present question.* The reason intended is, because such (though many) particulars doe not shew the generall practise

<sup>a</sup> And why do you vrge sitting then so eagerly?

In epist. ad Eph. hom. 3.



practise of the Church. And may not I vse the same words cōcerning *Dionysius* in *Eusebius*, and *Clemens Alexandrinus* in his *Stromats*? Can that which they write of some particular Church, shew the practise of the vniuersall?

<sup>a</sup> Yet *Daneus* in *orat. Dom. par. 2. cap. 4.* hath this exception, *Nisi cum cena domini celebraretur*: except when the Lords Supper was celebra-  
ted.

In which words he intimateth that then they vsed to pray kneeling.

*De oratione Dominica.*

Lastly, the custome and constitutions of the Church are vrged<sup>a</sup>, which from the second age of the Church, to the yeere 1220. forbad kneeling at prayers, on euery Lords Day; for if kneeling at prayers was remoued, it cannot be imagined that kneeling at the Sacrament should be allowed. Now to proue that kneeling at prayers was remooued generally on the Lords Day, diuers Fathers and Councils are inferred, yet some of them impertinently, some of them inconsiderately; impertinently (that I say not cunningly) as namely *Cyprian*, *Stamus ad orationem*, *We stand at prayer*; as though this had beene the onely gesture, whereas he saith, *Quando stamus ad orationem*, *When wee stand at prayer*, with-

without reference to time or place. And the like may be said of *Anselme* cited after the same manner.

Againe, inconsiderately, as that of *Basil, de spiritu sancto*, cap. 27. For not only *Erasmus* sufficiently, but *M. Cooke* abundantly hath shewed, that this booke of *Basil*, or at least the latter part of it (whereof this 27. chapter is a part) is a meere counterfeite.

Concerning the testimonies of *Tertullian*, and the Council of Nice, they indeed seem to testifie this practise of praying standing on the Lords Day. But yet that this was not a vniuersall practise, it may appear by *St. Austins* addubitation, who *epist. 119.* saith, *Vt autem stantes in illis diebus & omnibus dominicis oremus, utrum ubique seruetur ignoro: That wee pray standing on those and euery Lords Day, whether it be euery where obserued I doe not know.* And more evidently by *Chrysostomes* relation of the Churches practise in those parts, which accords directly with ours at this day. *Before the ce-*

A a

lebra-

In *Colos. 4.*  
For he saith,  
*Cum stamus,*  
whereas the  
Dispute leaues  
out *cum*, as it  
did *quando* in  
*Cyprian.*  
*Erasm. pref. ad lib.*  
*Cocus in Censura.*

*Epist. 119. cap. 7.*

As appears  
by the book of  
cōmon praier.

*Omnes humi per-  
æque iacemus,  
omnes peræque  
conſurgimus.  
Chryſ: in 2. Cor.  
Hom: 18.*

lebration of the Sacrament ( ſaith he )  
Prayers are made in generall for all  
people ; and after that thoſe who doe not  
communicate, are diſmiſſed, another  
prayer is begun, wherein wee all ( not  
ſtand but ) caſt our ſelves downe in  
prayer together, and riſe up together.  
By theſe teſtimonies it is euident,  
that kneeling at prayer was not ge-  
nerally remoued euery Lords Day,  
and conſequently the foundation of  
this argument doth faile. Againe,  
the inference, if the Antecedent  
were granted, is not good, They  
did not kneele vpon the Lords Day  
at prayer, *Ergo*, not at the Sacra-  
ment.

Thus wee ſee, that what hath bin  
vrged and alleaged, doth not proue  
the firſt branch of the Antecedent,  
namely, That kneeling in the act of  
receiuing, was brought in by that  
Antichriſt of Rome, and therefore  
much leſs can the ſecond be proued,  
*videlicet*, that it was brought in for  
worſhip of a Breaden god. For, as  
we finde no footing concerning the  
Author,



Author, so much lesse concerning that end.

Now as the Antecedent is vncertaine, so is the argument vnsound. Some Antichristian Bishop brought in kneeling in the act of receiuing: or thus, it hath beene abused to Idolatry by some Antichristian Bishop, therefore it is vnlawfull. A man might as well reason thus: *It was proper and peculiar to the sacrifices of Hercules*, that the Heathen did celebrate them sitting, therefore it is not lawfull for Christians to celebrate this Eucharisticall sacrifice of the Lords Supper so. The vncleane spirit said to our Sauour, *Thou art that holy one of God*; and the spirit of diuination by the Damsell concerning *Paul and Silas*: *These men are the seruants of God*, (yea, and this they spake to euill ends) therefore wee may not say so. Yea, if this argument be good, wee must remoue fire from our houses, the Sunne out of the heauens, bells out of steeples, fonts out of Churches, Churches

*Macrob. Satur.  
lib. 3. cap. 6.*

*Mark. 1. 24.*

*Acts 16. 17.*

Leuit. 18. 3. 4.

out of the world; because the Chaldeans abused the one, the Persians the other, and the Papists the rest. The places of Scripture cited for prooffe of the argument, are very impertinent. Some which haue a particular reference, are made too generall, as that in Leuiticus. For whereas it is said, *After the doings of the land of Egypt, and the land of Canaan, you shall not doe,* that hath relation to those sinnes of vncleannesse which are mentioned in the same Chapter. And the same being generall, can no more abide the light then this. After the manner of the Pagans and Papists shall you not doe: But the Pagans and Papists doe kneele in prayer: therefore you shal kneele in prayer. Or rather thus, the Papists and Pagans doe kneele to their Idols, therefore Professors of the Gospell may not kneele to God. For so indeed it is inferred, because the Papists in the act of receiuing doe kneele to the bread, therefore we in the same act may not kneele to God.

The

The other places require the defacing of Images & Idols, but what is that to Kneeling? For there is great difference between that which in it selfe is lawfull, and that which is vnlawfull, as their Idols were which represented false gods; betweene a permanent substance, and a transient action; between that which may haue good vse, and that which cannot.

If Antichrist haue stained this gesture by his Idolatry, shall Christians therefore, hauing purged it, be debarred of their lawfull interest therein? Or rather as the Israelite hauing taken in warre a woman amongst the enemies, when hee had shaued her head, and paired her nailes, might take her home as his owne: may not the Church of God take this gesture, beeing pared and purged from Romish corruption, and apply it to the seruice of God?

Master Cartwright tels vs, that, *If amongst the Romish filth wee finde any good thing, that wee willingly receiue,*

*Aa 3*

*not*

Deut. 12. 2. 4.  
Esa. 27. 9. 30. 22

Epistle to the  
Church of  
England.



1. Cor. 10. 25.  
27.

As Caluin, Bucer,  
P. Martyr, Beza,  
Bish: Jewel, &c.

not as theirs, but as the Jewes did the holy Arke from the Philistims. For (saith he) herein it is true that is said, The sheepe must not lay downe her self, because shee sees the wolfe sometimes clothed with it. S. Austin shewes that wee may lawfully vse the water of fountaines, and woods of the forrests, which by Pagans haue beene dedicated to their Idols, *Epist. 154.* S. Paul hath taught vs, that it is lawfull to eat that meat which hath bin sacrificed to Idols; and may we not vse that gesture that hath beene abused to Idolatry?

But it is objected, that this gesture can neuer be purged. And to this purpose are vrged the positions of sundry learned men, who would that al things which haue appearance of Popery bee banished, and the same is confirmed by the practice of diuers godly men in the like case.

To which I answere first, that this position is absurd, and goes a note aboue *Ela*, which will admit no possibility of purging any ceremonies

monies corrupted in the Church of  
<sup>a</sup> Rome.

Fare fall Master Robinson yet, <sup>a</sup> a  
 resolute separatist, who saith; <sup>b</sup> *Wee*  
*doe acknowledge in it* (meaning in the  
 Church of England) *many excellent*  
*truths of Doctrin, which we also teach,*  
*and many Christian ordinances which*  
*we also practise, being purged from the*  
*pollution of Antichrist.*

Againe I say, that if the authority,  
 positions, and practise of men excel-  
 lent for learning, venerable for anti-  
 quity, admirable for sanctity, being  
 vrged for some of our Ceremonies,  
 bee reiected by you; what reason  
 haue you to presse vs with the opini-  
 ons of a few particular men of later  
 times, and inferiour quality?

3. I might oppose to these few  
 you mention, many euen of late  
 times nothing inferiour to them,  
 who dissent from them in these opi-  
 nions.

4. Though the present times  
 wherein those men wrote (Popery  
 being as yet newly banished, and the

<sup>a</sup> For corrup-  
 tion and abuse  
 being only ac-  
 cidentall, may  
 be remoued,  
*salua substantia.*

<sup>b</sup> In his book  
 against Master  
 Bernard, p. 16.

*Diuerfa est tem-  
 poru ratio, saith  
 Beza, confes. cap.  
 5. sect. 16.*

Gospell planted) might giue occasion of vehement opposition ; yet is there not the like cause now. The Chirurgion deales otherwise with a foule sore, and a wound that is come to agglutination.

5. I may say truly of these good men, as *Basil* speakes of *Gregory Neocasariensis*, that they wrote sometimes *εὐσεβῶς* ; their zeale against Popery, carrying them further then in strictnesse their iudgements went. And that they did so in the reiecting of this and some other ceremonies, may appeare by their other writings, when they wrote calmly and purposely concerning the same. I will onely giue a taste.

*Non dogmaticè  
sed contentiosè.  
Basil. epist. 64.*

*Caluin hath many things to this purpose,  
Institut. l. 4. c. 10. and in diuers of his Epistles.*

*Bucer. epist. ad  
Hooper.*

*Et similia habet  
in alijs epistulis.*

*Beza epist. 12.*

*Bucer* saith, that to make a Rite Antichristian, it is not in any of Gods creatures, in any garment, in any figure or colour, but in the minde and profession of those which abuse them.

*Beza* saith of this very gesture,  
Geni-



*Geniculatio speciem habet pia venerationis, &c.* This bowing of the Knee hath a kinde of godly reuerence, and therefore it might heeretofore bee vsed to good purpose.

Bishop Jewell saith, I grant that sitting, standing, and other like ceremonies in the holy ministration, are left to the discretion of the Church.

Against Hard.  
Artic. 1. disp. 8.

Yea Master Cartwright acknowledgeth againe and againe, That sitting is not necessary; and though hee say that kneeling is dangerous; yet he saith not that it is vnlawfull.

In his first reply. p. 131. 132.

P. Martyr saith in generall, I cannot be perswaded, the wickednes of the Pope to bee such, that whatsoeuer hee toucheth, must thereupon bee polluted, that afterwards it may not be of vse to the godly.

P. Mart. epist. ad  
ep. Hooper.

And concerning this matter in particular he saith elsewhere, It is no matter of difference whether we receiue  
the

P. Mart. Loc.  
Com. Clas. 2.

the Sacrament, sitting, standing or kneeling, so that Christs institutiō be preferred, & occasion of superstition remoued.

And surely those are bad Chirur-gions that haue no other meanes of cure, but onely by the saw and the cautery.

Againe, to the positions of these men they add the fact of *Hezekiah*, who did not seeke to purge, but brake in peeces the brazen Serpent; and the practise of our Sauiour Christ, who held it not sufficient by doctrine to speake against the Iewish washings, and so to vse them to another end, but refused that custome wholly.

Exod. 32. 20.

Hereunto I answer first, Particular facts, euen of worthy men, doe not tye vs necessarily to imitation. *Moses* proceeded farre against the Israelites Idolatry, when hee tooke the golden calfe, burnt it in the fire, and ground it to powder, strewed it upon the waters, and made them to drinke of it. What, haue others sinned that haue not done the like?

Againe,

Againe, there is great difference betweene the brazen serpent, and kneeling at the Communion, both in their nature and vse. In their nature, the one being a transient action, the other a permanent substance, and consequently more apt to be abused to Idolatry. In their vse: for the vertue of cure being vanished, the brazen serpent ceased to be of vse. But the act of kneeling will euer remaine necessary, to manifest our humble thankfulness for so great benefits, as we receiue by the blessed Sacrament.

3. There was great cause why *Hezekiah* should thus proceede against the brazen serpent, in regard that *To those dayes the children of Israel burnt incense to it.* But so is not the gesture of kneeling abused by vs, and therefore needs not such an absolute abolishing.

2. Reg. 18. 4.

And for our Sauours practise, it is rather with vs then against vs; for though he did shunne the superstitious washings of the Pharises:

vet



yet who can thinke that hee did vtterly forbeare all ciuill & wholesome washing before meat? So wee doe shunne and detest the Idolatrous kneeling of the Papists, at the Sacrament, but to abandon kneeling totally, wee haue no cause, no warrant.

**F I N I S.**

### *Errata.*

Page 19. line. 2. for comfortably, reade  
comfortable. P. 20. lin. 11. for yet, read  
yea. P. 32. l. 18. for constitutions, r. con-  
stitution. P. 53. l. 6. for that they are; so, r.  
that they are so, it is. P. 55. l. 17. for This,  
r. Thus. P. 94. l. 15. for which, r. with.  
P. 110. l. 3. for *indigertaq*, r. *indigestaq*, moles.  
P. 112. l. 8. for of our Christ, r. of Christ.  
P. 190. l. 5. for all things, r. all these things.  
P. 192. l. 21. for death passiō, r. death & pas-  
sion. P. 201. l. 22. for fauourites, r. fauou-  
rers. P. 230. l. 25. for distinctions, r. distra-  
ctions. P. 245. l. 15. for lanch, r. touch.





THE  
Heauenly Banquet.  
OR  
THE DOCTRINE OF  
the Lords Supper, set forth in  
seuen Sermons.

*With two Prayers before and after  
the receiuing.*

AND  
*A Iustification of Kneeling in the  
act of Receiuing.*

BY  
*Ioh. Denison, Doctor of Diuinitie.*

Ioh. 6. 54.  
Whosoever eateth my flesh, and drinketh my  
bloud, hath eternall life.

Printed at London by G.P. for Ioh. Budge,  
and are to be sold at the signe of the Greene  
Dragon in Pauls Church-  
yard. 1619.

THE  
Eleventh Band.

OF  
THE HISTORY OF THE

ROYAL NAVY  
FROM THE

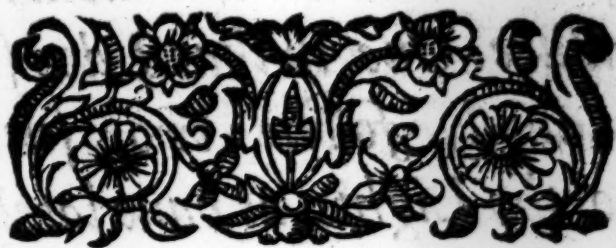
EARLIEST PERIODS  
TO THE PRESENT

TIME.

BY  
ADMIRAL LORD NELSON.

LONDON:  
PRINTED BY

JOHN JOHNSON,  
ST. PAUL'S CHURCH-YARD.



To the Right Hon-  
orable, GEORGE Mar-  
quis of *Buckingham*, Vis-  
count *Villiers*, Baron of *Whad-*  
*don*, Master of his Maiesties horse,  
and one of the Gentlemen of his High-  
nesse Royall Bed-chamber, Knight of the  
most noble order of the Garter, and  
*of his most honourable privy*  
*Councell.*

Right Honorable,



*I* is like, that  
in the di-vul-  
ging and de-  
dicating of  
these papers,  
A 3 I



## The Epistle

*Episc. Roffens. et  
Cestrenf.*

*I shall meete with a double  
censure: One, in that I doe so  
suddainly follow two, such  
worthy Lights, as haue lately  
gone before me in this subiect.  
Another, in that I presume to  
present the same to one so emi-  
nent.*

*But for answer to the  
former ; First, the principall  
of my taske is matter positive,  
and the controuersie about  
Kneeling, is handled but bre-  
uiter, and obiter ; yet I hope  
sufficiently to giue satisfacti-  
on to a peaceable spirit. And  
that which may seeme my pre-  
iudice, I esteeme my aduan-  
tage.*

## Dedictory.

tage. For had I gone before them, my lot might haue been like the Day starre, which is obscured by the succeeding Sunne; v-whereas a small starre shines in the Evening.

Againe, (that I may continue my Metaphor) hee that made the two greater Lights, made also the starres, and the starres haue their influences, yea, the starres fought against Sifera.

Gene. 1. 16.

Iob 38. 31.

Iudg. 5. 20.

Had I no other Apologie, I hold it fit to shew my conformitie, and therein my

A 4      dutie

## The Epistle

*P. Mela. lib. 2.*

*Caesar Com. de  
bel. Gal. lib. 1.*

*dutie to the Church, and  
the blessed nursing Father  
thereof. For as I would not  
bee like violent Euripus,  
which is ready to tosse ouer  
all that comes into it: so would  
I not be like the Riuer Arar,  
whose current is so slowe, that  
a quicke eye cannot discerne  
which way it runnes.*

*Neither is my presumpti-  
on, in this my Dedication, al-  
together without excuse. For  
as the ancient interest I once  
had in the fauour of that wor-  
thy Knight, your Lordships  
Father, my much honoured  
Friend, some-what imbol-  
dens*



## Dedicatory.

dens mee : So, the interest that the Church hath in your Honour, and the neede shee hath of your assistance, for procuring her peace and v-nity, dooth very much excite and encourage mee in this my enterprise.

If a Reuerend Bishop, who hath in some sort power coactive, did lately craue it at your Lordships hands: much more may I, who haue onely meanes perswasive: For who can perswade him that wil not be perswaded, saith Pacianus ?

*Episcop. cestren.*

*Persuadere quis  
aliquid potest in-  
uito? Pacian.  
epist. ad Sympron.  
Bibli. patr.*

The

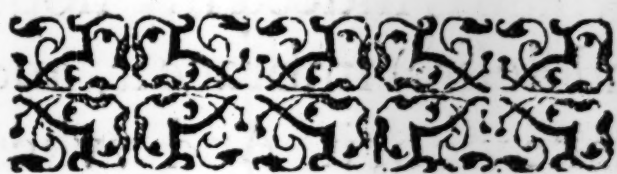
**The Epistle, &c.**

*The GOD of Heaven,  
who hath made you gracious  
with a King of admirable en-  
dowments, multiply his bles-  
sings upon your Honor, that  
you may increase in grace  
and fauour with God and  
man.*

**Your Honors**

**humbly deuoted,**

*John Denison.*



## To the Reader.

*Christian Reader,*

**T**Hese, amongst other papers, which haue layne long by mee, I had long since destinated to priuatenes and silence; But such hath been the importunitie of friends, that I haue at last beene ouer-ruled for publishing of them.

If in this discourse vpon the Sacrament, thou finde that which may helpe to build thee vp in Christ,  
(which



*The Epistle*

(which is indeed my hope and desire) imbrace it, and make vse of it. And vwhen thou cōmest to the matter of kneeling at the Cōmunion, take heed I seriously intreat thee of *rashnes, wilfulnes, partiall and personall respect of men contrary-minded.* For hence it is that some cannot indure, euen to looke vpon those things which may draw them frō error, & direct them in the way of *Truth.* This thou wilt account wilfulnesse & obstinacy in the Papist. And I am sure it is against the Apostles precept : Try  
*all*

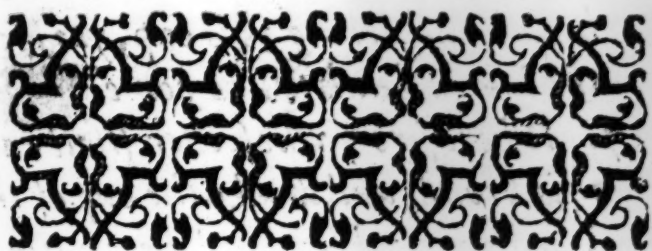
*to the Reader.*

*all things, and hold that which  
is good. I call the searcher of  
all hearts to witnes, that in  
the hādling of these things,  
I haue dealt faithfully, and  
with a good conscience,  
which wishing thee also to  
doe in reading of them, I  
commend thee to God, and  
to the word of his grace, who  
is able to build further, and to  
giue thee an inheritance with  
all those that are sanctified.*

A briefe and necessarie Table,  
containing the effect of  
*the whole booke fol-*  
*lowing.*

1. **T**HE time of Institution,  
and the Efficient cause.  
*22* page 1.
2. The Externall matter of the  
Sacrament. *54 155* page 43.
3. The Inuisible matter of the  
Sacrament. page 77
4. The Forme of the Sacrament.  
*134 118 121 130* page 109
5. The finall Cause or End of the  
Sacrament. page 149
6. The danger of vnwoorthy re-  
ceiuing of the Sacrament.  
page 197
7. The meanes to auoyde the  
danger of vnworthy Commu-  
nicating. page 233.
8. A Iustification of the gesture  
of kneeling in the act of recei-  
uing the Sacrament. page 293  
The





The seuerall Texts of the  
*Sermons following.*

1. Corinth. 11. 23, -29.

*Ver. 23. I haue receiued of the Lord,  
that which I also haue deliuered vn-  
to you, to wit, that the Lord Iesus, in  
the night that he was betrayed, tooke  
bread.*

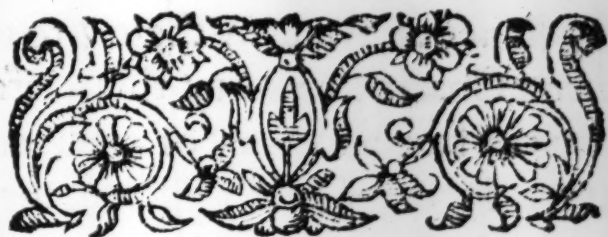
*24. And when he had giuen thanks,  
hee brake it, and said, Take, eate:  
this is my body, which is broken for  
you: this doe yee in remembrance of  
mee.*

*25. After the same manner also hee  
tooke the cup, when hee had supped,  
saying, This cup is the new Testa-  
ment in my bloud: this doe as oft as  
yee drinke it, in remembrance of me.*

26 For

## The Contents.

26. For as often as yee shall eate this bread, and drinke this cup, yee shew the Lords death till he come.
27. Wherefore, whosoever shall eate this bread, and drinke the cup of the Lord unworthily, shall be guiltie of the body and blood of the Lord.
28. Let euery man therefore examine himselfe, and so let him eate of this bread, and drinke of this cup.
29. For hee that eateth and drinketh unworthily, eateth and drinketh his owne damnation, because he discerneth not the Lords body.



# THE FIRST Sermon.

The time of Institution,  
*and the Efficient cause.*

I. COR. II. 23.

*For I have receiued of the Lord, &c.*



**A**S St. Paul in the former Chapter doth compare the Sacrament of Baptisme to the red Sea : So doth *Chrysostome* compare the Sacrament of the Lords Supper ; and that very fitly. For as the red Sea was *alijs* se-  
B pul-

I. Cor. 10. 3.

*Chrysost. in Psal.*  
113.